

Network from page 3

church has not taken a deep enough plunge into the cross and thus has yet to learn what it means to be a missionary people.

**Sam Moffett, Princeton Seminary** -

In 1812, the first Presbyterian seminary styled itself as not just a training institution for pastors but also as a "nursery for missionaries." In 1814, the Student Missionary Association included in its membership 20 out of the 21 member student body of that seminary!

Motivation for missions was "simple, dangerous and urgent... as simple as the command of Christ and as urgent as life and death. Believing that every second, millions slipped into a Christless eternity, the church exploded into the modern missions movement, racing against time and the

devil for the greatest prize of all -- the human soul.

But then the day came when the foundations were shaken. The old urgencies were either questioned or denied. The church was challenged to build the Kingdom on earth by eradicating human misery and ignorance. Our future was to be in history, not eternity. Between these two poles the church has vacillated. In today's pluralistic world, the church struggles with the claims of Christ as the only way. A Hindu philosopher was asked if missionaries are arrogant for trying to convert people from other religions. He thoughtfully replied: "No. If I believed as they do I would preach as they do." If we jettison these doctrines we will sink the whole ship of Christian global mission. We can co-operate with people of different religions and people of good will, but good will and religiosity will not save.

Good news from our seminaries -- most

every one of them has secured or is looking to fill a chair in evangelism/missions. International students at our seminaries are challenging the spiritual vitality and priorities of these institutions.

Next year's Mission Pastor/Directors Conference will zero in on "mission direction for the Presbyterian Church in the 90's and beyond" and will also look at the role of the Mission Pastor and Director in the local and national church. This extraordinary conference will be held on Dec. 4 - 7. If you would like more information about the network (which includes pastors and directors who carry missions as a major ministry responsibility), contact Bill Cunningham, La Canada Presbyterian Church, 626 Foothill Blvd, La Canada, CA 91011, (818) 790-6708. (T.T.) \*\*\*\*\*

D.  
990

Review, GT Brown [*Princeton Seminary Bulletin*, Vol. 12, No. 1, New Series (1991)]

Brown, G. Thompson. Christianity in the People's Republic of China. rev. ed. Atlanta: John Knox Press, 1986. Pp. xii + 248. \$9.95.

This is the best single-volume survey yet written on the history of Chinese Christianity during the communist revolution. It includes a pithy introductory summary of the whole history of the church in China since its Nestorian beginnings in the 7th century, and a helpful chronology, but its great value is the balanced, unsentimental yet sympathetic way in which the author outlines and describes his subject: the stormy, controversial years from the establishment of the People's Republic in 1949 to the death of Mao in 1976 and the first dramatic decade of the "opening to the West" which followed.

Two chapters trace the roots and rise of the revolution with commendable honesty. The rest of the book deals directly with its effect on Christians and the church. Brown divides this major emphasis of his history into three chapters on the Mao revolution to 1976, and three chapters on the first post-Mao decade to 1986.

The first stage, "Christianity and the New China", 1949-1956, deals with the shocks of adjustment to a communist government which officially promised religious liberty but equally officially declared its antagonism toward religion. It describes the hopeful efforts of Protestants and Catholics to preserve a visible church witness without fatal surrender to state control.

The second stage, "The Great Leap Forward", 1956-1966, saw a hardening of communist pressures as the economy faltered, and

freedom of speech was briefly granted and quickly withdrawn. Protestants moved toward unification into a denominationless form of public Chinese Christianity, the Three Self Patriotic Association. Roman Catholics were forced into a more radical change which required severance of ties to the Vatican and the organization of what became the "Chinese Catholic Patriotic Association".

The third stage covers "the ten lost years", of the "Proletarian Cultural Revolution", 1966-1976. All churches were closed, whether Three-Self, or Patriotic Roman Catholic. Thousands were forced into prisons or work communes. The cult of Mao flourished. But hidden from sight, and largely unknown to the outside world, meetings in house churches began to multiply across the country.

1976 was a year of pivotal change into a fourth stage. The death of Mao ushered in what seemed to be the beginning of a whole new era. Brown's three chapters on the ten years after Mao, from 1976 to 1986, were written and revised before the Tien-An Men Square incidents and catch with first-hand intensity the exhilaration and surging growth of Chinese Christianity which followed the discrediting of the violent excesses of the cultural revolution.

Particularly valuable is the even-handed way the book deals with the tensions between two kinds of Protestant survivors: the Three-Self Movement which kept a national, visible witness to the faith alive but in so doing became vulnerable to charges of compromise, and the fast-growing House Church Movement which

preserved the faithful independence of its informal meetings at the cost of an almost complete loss of trained leadership. How each movement dealt with its own problems, and how each began to reach out to the other but not without pain and not yet with conspicuous success, is important reading for anyone who tries to understand the present church situation in China.

The author does not attempt to judge between the various claims made about church growth in China, but sensibly contents himself with terming it "phenomenal". He reports that at the beginning of the revolution in 1949, the accepted figure for the total Christian community (Protestant and Catholic) was five million. By 1985 Catholics alone were estimated at three to eight million. Protestants, who were a smaller one-third of the total in 1949, now "almost certainly" outnumber Catholics, he says, and quotes estimates in the mid-1980s which vary wildly from a "rock-bottom" figure of four million to as much as twenty-five million. The latter number, he thinks "seems highly inflated" (pp.78, 187).

Libraries should make sure that they have the revised edition, conveniently identified by a yellow stripe on the cover. It corrects an imbalance in the first edition by enlarging its coverage of Catholic and House Church Christianity.

Few authors in the west are better equipped to give us this first-rate survey. Brown was born in China, served in Korea as a Presbyterian missionary, was called back from Asia to lead his denomination's board of world mission, and is now an associate professor of World Christianity at Columbia Theological Seminary.

- Samuel Hugh Moffett  
Princeton Theological Seminary

(4)

107 1000  
6040 South St.  
Halifax, N.S.  
Canada B3H 1S7  
March 26, 1991

Dear Sam and Eileen,

Sam, do you remember an incident you told us about in PyengYang. You had received a letter, a pen-pal type, from some boy in the U.S. and after it had been in your drawer for 7 or 8 months you answered it. You received a reply with a clipping from a local American paper headed, "Home town boy receives letter from so far away answer took 9 months." My correspondence is about in that stage and I don't have your reason that you are putting your time in writing a mission history.

I delayed so long in sending the manuscript, Eileen, that it is no wonder you are hazy on details. No, it has not been published. You probably have Florence Murray's first book, "At the Foot of Dragon Hill", published by Dutton in 1975. This second book she tried to get published by the R.A.S. before she left Korea, but that did not work out. There is a small publishing company here in Nova Scotia which may be interested, and I will have to work on that. One problem is that it may be difficult to find and get permission from various members of her family. Another is that it needed considerable editing. I see that the present copies have had some corrections, but more may be needed. Chapter 13, pg. 139, was written by Ada Sandell. Chapter 24, pg. 242, deals with the bacteriology of the leprosy bacillus, and may not appeal to all.

The manuscript was put officially under Dalhousie University Archives. They gave me six copies, but wanted to know the disposal. I told them that one copy was being sent to Princeton Seminary, so if your copy eventually goes to the library that would be fine. Incidentally I wonder if it is complete, as I seem to have some extra pages here. If it does not go to 288 let me know.

Did I tell you that when I first went to see the library archivist here he said, Ian Robb - I know that name. You were in the university band in 1935!" Someone had given him an old picture and he was tracing the names!

Don't bother to answer unless there is something else you wish to know, for you are very busy. I am looking forward to seeing your book in the Atlantic School of Theology Library. We don't see many Korea people here. Willa Kernan, retired now, was here in Oct. You probably know that a Korean-Canadian, Sang-Chul Lee, was our last church moderator. Rona sends her love. All the best.

*Sam*

August 30, 1994

Dr. Ian S. Robb  
6040 South St.  
Halifax, Nova Scotia  
Canada B3H 1S7

Dear Ian and Rona:

x Did I ever send you a copy of volume 1 of my "A History of Christianity in Asia"? I remember very well that you paid me for it and we cashed the check, but I have no record that we ever actually mailed you a copy. This makes me feel very guilty and I want to be absolved from my sins. So let me know if I slipped up. I will send you a copy at once <sup>with</sup> ~~but~~ profound apologies.

All goes well here. We are looking forward to seeing some old China friends down at Columbia Seminary near Atlanta next month. It is a reunion for former China missionaries and I it is not <sup>hope</sup> limited to the United States. Surely they would include Canada.

Volume 2 goes very slowly. The nearer I get to the present the more books I have to read in order to know that I didn't need to read them. Sometimes I wish Gutenberg had never invented printing. But I am making progress and hope to have at least a first draft finished by the end of 1995 which will cover the last 500 years up to the present.

Power to you and our love to you both.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

*Happy Birthday*

*Reflections*  
156115115112



40 Canada

  
DaySpring  
CARDS  
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April, 1991  
mother was 95

May God give you  
a special day—  
and many special tomorrows!

Happy Birthday, Sam!  
Love, Mother Flower

"Being confident of this very thing,  
that He which hath begun a good work in you  
will perform it until the day of Jesus Christ"

PHILIPPIANS 1:6



104 20 10450 Korea Church

150 Leabrook Lane  
Princeton, NJ 08540  
April 26, 1991

Dear friends:

Greetings and peace in the name of our Lord Jesus Christ. I am writing this letter as one born in Korea, and as a lifelong friend and colleague of the Korean church, because I am very much disturbed about the Human Sexuality Report which will come before our General Assembly in June.

Many members and congregations of our beloved church, have been greatly upset by the Report's disregard for Scripture, and by its recommendations that we abandon the historic teachings of the Presbyterian church about homosexuality, and about faithfulness in marriage. They have written to their Presbyteries and to the General Assembly offices in Louisville, Kentucky, to urge the General Assembly not to approve the report and instead to dismiss the Task Force which prepared it. Our highly respected Moderator of the General Assembly, Elder Price Gwynn, has publicly asked the Church to reject the Report.

Over 1200 churches, representing more than 500,000 fellow Presbyterians, have already approved a resolution, which I enclose herewith, that we reaffirm the Biblical principles of morality upon which our Presbyterian church is built.

But I have been told that only a few of the Korean-American churches in the denomination seem to be aware of this issue. Knowing how the Korean church stands for the Bible as our fundamental authority for the faith and practice of the church, there are two important things you may be led by the Lord to do:

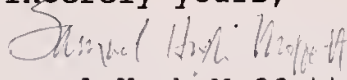
1. Consider asking your session to adopt the Sessional Resolution, enclosed, and if you do, send it as soon as possible to:

Rev. Harry S. Hassall  
Highland Park Presbyterian Church  
3821 University Blvd.  
Dallas, TX 75205

2. Consider the possibility of overturing your Presbytery to overture the General Assembly to "dismiss the Human Sexuality Task Force, receive the Majority Report of the Task Force as information only, reject its findings and recommendations totally, and order the entire Majority Report to be excluded from the Assembly Minutes."

There is not much time. The Assembly meets in June.

Sincerely yours,

  
Samuel Hugh Moffett

PETER K. HAILE  
5 NEW YORK AVENUE  
STONY BROOK, N. Y. 11790

May 7, 1991.

Dear Sam & Ellen,

I have recently met a lady whose parents were Presbyterian medical missionaries in China: Dr. and Mrs. Ernest Morrison Ewers. This lady has prayer lists dating back to the 1920<sup>s</sup> and 30<sup>s</sup> of Presbyterian missionaries in China, and also some papers that her father wrote about the disease called SPRUE, about which he was apparently an expert.

I have also recently unearthed a brief biography of Dr. S. Livingston Hart, the founder & first Principal of the Tientsin Anglo-Chinese College. I had the privilege of ~~of~~ spending several vacations with Dr. & Mrs. Hart when I was a boy in England and they had retired from their work in China. The biography was written by A.P. Cullen, and published by the Livingstone Press — the publishing arm of the London

2.

Missionary Society.

If you would be interested in my sending you either the Ewers papers or the Lavington Hart book, please let me know. If not, fine. I just thought I would mention them both in case they might be useful to you.

I hope you are both well, and that the recent LAM Board meetings went well. Jane and I are in wonderfully good health and happily busy.

As ever,

Peter.

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May 24, 1991

Dear Uncle Sam + Aunt Cileen,

Well I made it back in one piece. What a really fabulous experience. What an overwhelming emotion engulfed me as I touched down in Jaegu - this was the land of my fathers birth, the land my Grandfather had made such a impact in so many way, and all the stories and things I'd heard, actually were about a real place and I was really here. It was so thrilling to see Uncle Howard standing head above the crowd just exactly as I had always been able to locate my Dad in years gone by and Della was so cute peeking around the door. I had a super visit with them - really felt I was knowing my Aunt + Uncle after all these years of never butting penlaughes at the same time. Also catching up on 4 cousins 2 of whom I have never met. Needless to say it was great to be in Jaegu and go to church

at Kim, Duk Soos church and walk around the compound and how the hospital did send so much about. Great. Then I took the train up to Seoul and many more great things and super people. I met with Dr Han at ACTS, also send regards to you from the Martin Nelsons, and Ruth Eshenaw. Eileen I got some cards for you - there is a new hostess + manager - Rosemarie + Erv Butterworth from Australia. They are to be there 2 years. Really nice. You really started a very valuable school there - talked quite a bit with Ruth (such dedication). Had a perfectly marvelous + thrilling visit to the Seminary and Dr. Maeng. Took loads of picture and just had a truly fantastic visit. Also met Henry Habu and Mrs Lee and also went to church + lunch with Rev + Mrs Lee and daughter Jean - wow do the Koreans know how to sing and pray. Surely need that here in the states. All send their regards to both of you. Needless to say it was a dream come true and I'm still on cloud 9 and still trying to get over jet lag. So much more I could write. Much love, Alice Louise  
G is so good

150 Leabrook Lane  
Princeton, N.J.  
October 14, 1991

The Honorable William Bradley  
The United States Senate  
Washington, D.C.

Dear Bill:

This is a short and most reluctant note to say that I have decided it will be impossible for me to vote for you next time.

I am not writing to influence your vote on the nomination of Judge Clarence Thomas. It is too late for that. Besides, though I have voted for you for a long time, I have never tried to influence your vote on specific issues. I have voted for your integrity, not your politics. Even in politics, on issues where I have disagreed with you I expected you to vote your conscience not mine. So I have been glad to support you if only to prove my right to independent judgment, but more importantly because I have admired your character and integrity ever since your college days. I still do.

But I have watched your Democratic colleagues in the senate undermine the integrity of another man I admire, Judge Thomas. They say they had no choice. In that case the system is wrong. But I also watched them abuse even that system in an intolerably loose and sleazy way.

In any case, the only way I can do anything about it is to work as hard as I can to give the president the power to make his appointments without abuse of "advise and consent", as when the Senate is controlled by an opposing political party under pressure from special interest groups. And the only way I can do that is to see that the Senate gets a Republican majority. I'm sorry that this has to hurt a good man. But your colleagues took few precautions not to hurt another good man, the judge. Should another Ms. Hill accuse you in the same shameless way with as little evidence as she attacked him, I would not believe her.

Sincerely yours,

Samuel Hugh Moffett

P.S. I have no quarrel with Senator Biden's handling of the inquisition. He tried hard to be fair. But not all were fair, and one, at least in my opinion, should have disqualified himself.

150 Leabrook Lane  
Princeton, NJ, 08540  
October 14, 1991

Dr. Aubrey N. Brown Jr.  
1600 Westwood Ave. #211A  
Richmond, VA 23227-4683

Dear Dr. Brown:

I am grateful to you for calling Sung-Hak Baik to my attention. I am a North Korean myself, and had not known of him but want to know more. Korean friends here (we have a hundred Korean students at the seminary) are making inquiries for me.

We can no longer assume that he belongs to "the big church". There are too many big churches among the five or six thousand Protestant churches in Seoul. More than half of them are probably Presbyterian. Seoul had about 150,000 people when my father first entered it a hundred years ago. Today it is the fifth largest city in the world, with ten and a half million.

The largest Methodist congregation in the world is in Seoul, the largest Presbyterian congregation, and the largest Pentecostal congregation in the world. I heard a statistic just this week that both gratified and alarmed me. There are 20 congregations in the city in which the average Sunday offering in each is more than \$100,000. That mounts up to 2 million dollars a week. From only 20 churches. It encourages me because I hope they will use it well--for evangelism, for mission, and for the poor. But they could also use it badly, for themselves. I'm not altogether sure that the Korean church will measure up to affluence as well as it has faced persecution.

But one thing I know. I'm very proud of those Korean Christians. When I get discouraged about American Presbyterians, I think of things we might learn from Korean Presbyterians. And then, when Korean Presbyterian divisiveness shocks me, I wonder if perhaps they might not after all still find something to learn from us reunited American Presbyterians.

Excuse me for running on so. When I begin on Korea, I tend to ramble. Thank you for what you have done in the past through the Outlook, and what you are still doing for our beloved church. I will be in touch again about Mr. Baik.

Sincerely yours,

Samuel Hugh Moffett



Asia trip 1995.

道風山基督教叢林  
TAO FONG SHAN CHRISTIAN CENTRE

October 16, 1991

Dr. Samuel H. Moffett  
Center for Theological Inquiry  
Stockton Street  
Princeton, New Jersey 08540

Dear Sam,

Greetings from Tao Fong Shan. We have been in Hong Kong for a little over two months now and seem to be settling in well. As I'm sure you know, Tao Fong Shan is a beautiful place. I live at the bottom of the hill in a large old mission house with a huge yard; every morning I walk up the winding road to my office and spend the day surrounded by traditional Chinese architecture and the quiet atmosphere of the place. A real blessing.

The first issue of *Areopagus* under my editorship will be coming out in December. I'll be sure to put your name on the mailing list. The staff is very competent and we have a good time getting things done. I hope the atmosphere in the office is reflected in the content of the magazine.

Beginning with the Advent 1991 issue, we will be featuring a series on Islam. I was thinking of writing to Edward Hulme and asking him to consider submitting something in one of our upcoming issues. Do you have his address? I thought he gave it to me the evening we met at your house, but I can't locate it.

Has your book come out yet? If so, I would like to have the address to which I can write for a copy. I imagine reading it will remind me of sitting in your lectures at Princeton, always very interesting and informative.

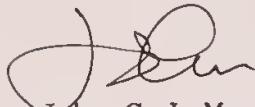
One of the discoveries that I have made since coming to Hong Kong is the state of Western missionary involvement in China. I was convinced, having heard it repeated over and over again by mainline mission executives and leaders, that the Western missionary era was a thing of the past in China. We had entered a new period of total independence in the Chinese church. Nothing could be further from the truth. There are literally thousands of missionaries, most of them quite conservative theologically, living and working in China as teachers and business people, waiting for the climate to change so that they can resume their work of Christian evangelism openly. Of course, the names of the organizations under which they enter China give no hint that they are Christian groups (Friends of China, Jenco, English Language Institute), and they are told flatly to deny that they are Christian groups. One of the directors of Jenco, upon my asking if his was a Christian group that had come to Tao Fong Shan for a wedding, responded, "No, we are not a Christian group. We are a business concern, although many of our employees are Christians." One hundred percent of them I would imagine. Anyway, it is obvious that the Chinese government knows exactly what is going on, and these groups know that the government



knows, but for the time being the deception allows both groups to pursue their goals while at the same time saving face. A very Chinese arrangement. From reports I have heard, though, the government keeps a tight reign on their activities, quickly ejecting those who flout the understood agreement by openly evangelizing the Chinese people. Anyway, this has just been another lesson for me that I should take with a large grain of salt those announcements of "peace and harmony" that are constantly coming from Three-Self supporters.

We would be greatly honored if you and Mrs. Moffett could come through Hong Kong and stay with us on one of your visits to Asia. My address and phone number are listed on the bottom of the first page of this letter. I hope to see you in the spring of 1993 (when I defend my dissertation) if not sooner.

In Christ's love,



John G. LeMond  
Editor  
*Areopagus*





# THE PRINCETON SEMINARY BULLETIN

VOLUME XII, NUMBER 3 NEW SERIES 1991

## INAUGURAL ADDRESS

One God Alone: A Pillar of Biblical Theology ULRICH MAUSER

The Ecological Crisis and the Doctrine of Creation DANIEL L. MIGLIORE

From Origenism to Pelagianism:  
Elusive Issues in an Ancient Debate ELIZABETH A. CLARK

Confessional Churches and Their Theological  
Institutions CONRAD H. MASSA

## COMMENCEMENT 1991

E Pluribus Unum? THOMAS W. GILLESPIE

Words, Words, Words THOMAS G. LONG

## SERMONS

Bless the Lord J. CHRISTIAAN BEKER

Religion Is Not Enough WALTER E. WIEST

Memorial: James Hastings Nichols CHARLES C. WEST

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THE  
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VOLUME XII NUMBER 3 NEW SERIES 1991

Daniel L. Migliore, EDITOR  
James F. Kay, BOOK REVIEW EDITOR

---

CONTENTS

INAUGURAL ADDRESS

One God Alone: A Pillar of Biblical Theology *Ulrich Mauser* 225

The Ecological Crisis and the Doctrine of Creation *Daniel L. Migliore* 266

From Origenism to Pelagianism:  
Elusive Issues in an Ancient Debate *Elizabeth A. Clark* 283

Confessional Churches and Their Theological  
Institutions *Conrad H. Massa* 304

COMMENCEMENT 1991

E Pluribus Unum? *Thomas W. Gillespie* 310

Words, Words, Words *Thomas G. Long* 314

SERMONS

Bless the Lord *J. Christiaan Bekker* 320

Religion Is Not Enough *Walter E. Wiest* 323

Memorial: James Hastings Nichols *Charles C. West* 327

Faculty Publications (1990) 331

## BOOK REVIEWS

- |   |  |     |
|---|--|-----|
| Deuteronomy, by Patrick D. Miller   | <i>Lawson G. Stone</i>                       | 340 |
| A Theology of the Cross: The Death of Jesus in the Pauline Letters, by Charles B. Cousar  | <i>Paul W. Meyer</i>                         | 341 |
| First and Second Samuel, by Walter Brueggemann  | <i>Dennis T. Olson</i>                       | 343 |
| From Generation to Generation: The Renewal of the Church According to Its Own Theology and Practice, by John H. Leith   | <i>John W. Stewart</i>                       | 344 |
| In the Shadow of Karl Barth: Charlotte von Kirschbaum, by Renate Köbler   | <i>Alexander J. McKelway</i>                 | 346 |
| Ending Marriage, Keeping Faith, by J. Randall Nichols   | <i>Donald M. Mackenzie, Jr.</i>              | 348 |
| Prayer in Pastoral Counseling, by Edward P. Wimberly  | <i>Donald Capps</i>                          | 350 |
| The Confessional Mosaic: Presbyterians and Twentieth-Century Theology, ed. by Milton J. Coalter, John M. Mulder, and Louis B. Weeks   | <i>Donald K. McKim</i>                       | 351 |
| Calvin's Institutes: A New Compend, ed. by Hugh T. Kerr   | <i>Alan E. Lewis</i>                         | 353 |
| The Works of Richard Hooker, Vol. 5, Tractates and Sermons, ed. by W. Speed Hill  | <i>Horton Davies</i>                         | 355 |
| John Calvin's Doctrine of the Christian Life, by John H. Leith  | <i>Donald K. McKim</i>                       | 356 |
| The God Who Would Be Known, by John Marks Templeton and Robert L. Herrmann  | <i>John E. McKenna</i>                       | 357 |
| Resisting the Threats to Life: Covenanting for Justice, Peace, and the Integrity of Creation, by Niles D. Preman  | <i>Aurelia T. Fule</i>                       | 360 |
| Ministry and Sexuality: Cases, Counseling, and Care, by G. Lloyd Rediger  | <i>Anne Wooddell Heath and Peggy Ann Way</i> | 361 |
| — The Pastor-Evangelist in the Parish, by Richard Armstrong   | <i>Samuel Hugh Moffett</i>                   | 363 |
| The Pastor as Religious Educator, ed. by Robert L. Browning   | <i>M. Luke Harkey</i>                        | 364 |
| And Blessed Is She, ed. by David A. Farmer and Edwina A. Hunter   | <i>Donald Macleod</i>                        | 365 |
| Protestant Worship: Traditions in Transition, by James F. White   | <i>Donald Macleod</i>                        | 367 |
| Services for Occasions of Pastoral Care: The Worship of God, prepared by the Ministry Unit on Theology and Worship for the Presbyterian Church (USA) and the Cumberland Presbyterian Church | <i>Robert C. Dykstra</i>                     | 369 |
| Centering on God: Method and Message in Luke-Acts, by Robert L. Brawley   | <i>Vincent L. Wimbush</i>                    | 370 |

## CONTENTS

iii

- A Key to the Peshitta Gospels, Vol. 1: 'Ālaph-Dālath,  
by Terry C. Falla *John H. Marks* 372
- Exegetical Dictionary of the New Testament, Vol. 1, ed.  
by Horst Balz and Gerhard Schneider *Bruce M. Metzger* 373
- Mastering Greek Vocabulary, by Thomas A. Robinson *James H. Charlesworth* 374
- The New Testament Background: Selected Documents, ed.  
by C. K. Barrett *James H. Charlesworth* 374

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All correspondence should be addressed to Daniel L. Migliore, Editor, Princeton Seminary Bulletin, CN 821, Princeton, NJ 08542.

Because the policy of the Bulletin is to publish lectures and sermons by Princeton Seminary faculty and administration, and presentations by guests on the Seminary campus, we do not accept unsolicited material.

Armstrong, Richard. *The Pastor-Evangelist in the Parish*. Louisville: Westminster/John Knox, 1990. Pp. 244. \$13.95.

This book is for pastors who want to take seriously a quickening of concern for evangelism in the American church but don't know what to do about it. It makes equally compelling reading for those who brush the whole thing aside with the remark, "Everything I do is evangelism, and besides, my job is to equip others to do it."

Professor Armstrong, recently retired from Princeton Theological Seminary's Ashenfelter chair of Ministry and Evangelism, knows how to talk both to the convinced and the unconvinced. He writes from a life of experience ranging from professional baseball to the parish ministry and theological education. His style is practical and personal and enriched with illustrations remarkably relevant to actual parish situations.

This is the third in a series of three volumes on the pastor as evangelist. In two earlier works he has described an urban ministry in a fast changing neighborhood, *The Oak Lane Story*, and, in his classic, *Service Evangelism*, he laid down the foundational premise of all his writings: evangelism is rooted in "the biblical image of the church as the servant people of God." Now he has written the best book of his career.

From the earlier works he draws what he calls a "textbook" definition of evangelism. Its prerequisites are faithfulness to Bible standards, theological integrity about God and human nature, a living, personal faith and a love for all kinds of people. Then the definition, given with the reminder that different situations call for different approaches: Evangelism is both proclamation and calling. It proclaims the kingdom of God by word and deed. It calls to repentance, to personal faith in Jesus Christ as Lord and Savior, to active church membership, and to obedient service in the world. As Armstrong goes on to describe it, evangelism is a sharing of one's faith, never coercive but confessional, not arguing a position but affirming the power of faith in real life, and always remembering that "the ultimate converter of human hearts is God alone."

Furthermore, evangelism does not live by definition. It comes to life for the pastor only when he or she moves beyond reflection and routine—necessary though both study and schedule will always be—and discovers evangelistic possibilities at every level and in all the multiple responsibilities of the parish ministry today. The book divides into six parts, one for each of six major roles a pastor is called upon to play: visitor, counselor, teacher, discipler, administrator, and public figure. Evangelism not only fits effectively into all the roles; it is indispensable to them all for the health of the parish.

Admittedly, not every pastor readily adds evangelism to a list of indispensables. In pastoral visitation, for example, isn't evangelism an invasion of privacy? That depends on how it is done. This section of the book recognizes the value of social calling and the immense importance of simply getting acquainted. But no pastoral

call is strictly social, and if the visiting never gets beyond the superficial, it is not wrong to terminate a no-win situation.

When the pastor is counselor, doesn't that call for listening, not evangelizing? But that is a false disjunction, says Armstrong. Beware of psychology without theology, and vice versa. "Most psychological theorists have no place for sin in their understanding of human nature." And by the same token most pastors are amateurs as psychologists. The rule is: know when to refer!

The sections on the pastor as teacher and as discipler explore how to introduce evangelism into the familiar but not always welcoming environment of the church congregation. They contain chapters relating to the pulpit, teaching style, worship, stewardship, service, and leadership, in ways sometimes surprising but always practical.

Even the pastor as administrator is an evangelist in Armstrong's book. From fifty to seventy percent of the pastor's time, he finds, will be occupied with administration in one form or another. For some this can be frustrating. But Armstrong recalls that the biblical term for the gift of administration is derived from the word for "steering the ship." That makes the pastor-administrator more than a mere manager. He or she is helmsman and navigator for the whole congregation. As such, the pastor-evangelist in the parish will find windows of evangelistic opportunity to open in every one of the many offices of the pastorate.

This is a book for our times, for every pastor, and indeed for all Christians insofar as we believe in the priesthood of all believers.

SAMUEL HUGH MOFFETT  
Princeton, NJ

*The Pastor as Religious Educator.* Robert L. Browning, ed. Birmingham, Alabama: Religious Education Press, 1989. Pp. 277. \$14.95.

Many pastors report being inadequately prepared for educational ministry in the local church. They discover that Christian education is far more important to congregational life and mission than they ever suspected during their seminary years. What is a pastor to do? One suggestion is to discuss with other pastors and with laity this new book edited by Robert L. Browning.

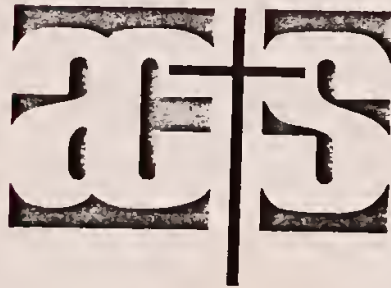
While there are other books on the subject, *The Pastor as Religious Educator* is not the usual fare. The focus is not on running or coordinating the church's education program, but rather on important aspects of congregational revitalization and mission effectiveness. Pastors are portrayed as team leaders who, in partnership with laity, have particular responsibilities and opportunities for kindling vital personal and communal life in the local church.

Browning, Professor of Christian Education at the Methodist Theological School in Ohio, has assembled an able collection of writers. The writers are pastors and



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## THE GLOBAL CHURCH TODAY

Samuel Hugh Moffett\*

In speaking of "The Global church Today," I am going to give special attention to the churches of the Third World. That means I must tear myself away from the church in fourteenth century Asia, which is what I am working on at present, and try to crawl back into the land of the living, which is not easy for a historian.

The only way I can possibly deal with a global church, and a whole century in a brief survey, is to take a page from a friend, who once studied to be an aeronautical engineer, and fly high enough and fast enough to see the world and the century in one mind-boggling statistical glance.

The question I will address is this: Have these last ninety years of its 2000 year history really made any lasting, world-class differences in the church and its Christian influence in the world?

### *A. Size of the Christian Church*

The first thing one might notice about the Christian church, could it be seen from above spread out like a map across the world, would be its size, one out of every three people in the world call themselves Christian. Surprisingly, that much has

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changed very little in one hundred years. It was true in 1900; it is still true in 1990.<sup>1</sup>

Now, for Christians, and especially for theologians, numbers are not the most important thing about the church, and they are right. But I am beginning to realize that trying to understand the church in history without some idea of the effect of numbers is like trying to understand modern physics without paying attention to the concept of mass. Mass is not the same as energy, and numbers do not measure quality, but just as Einstein's revolutionary theory of relativity (as in his famous equation  $e=mc^2$ ),<sup>2</sup> has proved to modern science that the relationship of energy to mass is of vital importance in physics, so, I am beginning to realize, the relationship in the church between the number of its members and the quality of its members has greatly shaped the influence in history of Christianity throughout the world.

A major difference between Western church history and Asian church history, for example, is that the Western church, for reasons both good and bad, produced enough of a critical mass of Christians to change the culture of a whole continent. That never happened in Asia. One reason for the fact that Asia's overall culture has for centuries been either Buddhist, or Confucian or Muslim, is that nowhere did it produce enough Christians in any one nation for a long enough period to affect the whole nation with any lasting significance. Numbers do make a difference.

Looking first at the numbers, then, what do we see in the global church today? Well, strictly by the numbers we are doing very

<sup>1</sup>My principal statistical sources are: David Barrett, ed., *World Christian Encyclopedia (WCE)* (Oxford University Press, 1982), With annual updates in the *International Bulletin of Missionary Research (IBMR)* (New Haven, January issue); compared with and occasionally adjusted to F. K. Jansen, ed., *Target Earth* (Pasadena California: Global Mapping International, 1989). Differences between the two often trace to differences of definitions and dates of statistical bases.

<sup>2</sup>That is, energy equals mass times the speed of light squared.

well. In 1900 there were 550 million Christians; today in 1990 there are three times that many, 1,800 million. That is the good news. In almost a hundred years we have tripled the number of Christians.

### *B. Proportion: Decline in the West*

But numbers do not make all the difference even in statistics. In church statistics, as in physics, we have to be a little more mathematically sophisticated than that. The relation of any one measurable mass, an object, to another mass varies not only in its numbers, but in its proportions, as in statistical percentages.

In church statistics that leads us from our first basic measurement by number of members, which was very encouraging in our twentieth century, to the more significant study of how those members are related proportionally to the increasing population of the world as a whole, and to how evenly or unevenly they are distributed throughout the world. That, I have found, is not quite so encouraging.

In proportion to the world's population, Christians have not tripled. We are barely holding our own. In fact, we are actually slipping back a little. Almost a hundred years ago in 1900, the world's 500 million Christians were 34.4% of the world's population. Today, though it is true that we have tripled the numbers, in proportion to world population we have fallen back to 33.2%. A loss of one percentage point may not sound too bad, but to put it back into numbers, it means that in the last ninety years world Christianity is 73 million members short of what it would be had it simply kept up with the population growth.<sup>3</sup>

<sup>3</sup> Year	World pop.	Christians	Xn. % of world pop.
1900	1,600 m.	550 m.	34.4%
1950	2,400 m.	800 m.	33.7%
1980	4,400 m.	1,400 m.	32.8%
1990	5,300 m.	1,800 m.	33.2%
1991	5,480 m.	1,833 m.	33.4%

Perhaps it would simplify the picture if, from that vantage point in space of which I spoke earlier, my distant view could compress all the people of the world into one global village of 100 families. A "family" in such a statistically condensed world would be 1% of the world's actual population at any point in time. In 1900 the "family" would have consisted of 16 million people; in 1990 the same family would have grown to 53 million. That is what the population explosion has done to the world. It has exploded the size of a "global family" (1% of the population) more than threefold in only ninety years. (To simplify the figures I will round that 53 m. to 50m. What is three million when world population increases nearly 100 million a year!)

What has this combination of population explosion and membership loss done to the 34 Christian "families" (of sixteen million people each in 1900, but now 50 million) with which the church started the twentieth century? From that global village perspective, Christianity has lost a family and a half since 1900 (which now means it has lost 73 million adherents). But as significant as the loss itself, is the consideration of where the loss occurred. Most of this slippage in the number of Christians in the world has been happening where Christianity was strongest, in what was once called Christendom. Western Christians in 1900 represented 85% of all the world's Christians. By 1985 the proportion had dropped to 54%.

This shocking numerical decline of the Western churches is the most alarming single fact of modern church history. European and North American churches are losing about 6,000 members a day, over 2 million a year;<sup>4</sup> But I must leave the West at this

D. Barrett, in *International Bulletin of Missionary Research* (IBMR), Jan. 1990, p.27 (numbers rounded off). 1950 figures from estimates in 1949 and 1952, in E. J. Bingle and K. G. Grubb, *World Christian Handbook*, 1952 (London: World Dominion Press, 1952), p.121.

<sup>4</sup>In 1900 the number of Western Christians (more developed countries) was about 470 million; in the Third World 87 million; in 1985 the propor-

point, and look more closely at the churches of the Third (or developing) World, the churches of Africa, Asia and Latin America.

But first, one more look at the whole global village, this time in terms of the world's religions. Time permits only a quick count of the overall adherents of each religion. How many of these "families" of 50 million people belong to one of the world's great religions? This is how the world looks today:<sup>5</sup>

	1992		1992
Christians	34	33 families (1,759 m.)	1,833 m.
Muslims	18	18 families (935 m.)	988
[Nonreligious]	16	17 families (866 m.)	897
Hindus	13	14 families (705 m.)	736
Buddhists	6	5 families (323 m.)	330
[New religions]		2 families (117 m.)	124
Tribal religions		2 families (100 m.)	100

Five of the categories are familiar, the world's largest traditional religions. But note the two categories in brackets. The twentieth century has added two new groups to the list. The first and largest is a whole new cluster of 17 families (866 m. people) that has been uncomfortably included in the village's religious mix. These are the ones who say "who cares about the old religions? This is the twentieth century, and we have no religion any more." On a recent one-day tour from Macao across the border into communist China, our tour guide pointed to a Buddhist temple. "We don't believe in that any more," he said. "We don't believe in anything except ourselves." The world's third largest religion today after Christianity and Islam is "No-Religion" religion. It is a Western disease, and it has spread everywhere.

tion was about 860 m. to 685 m. The loss was most massive in communist Russia, but even in Europe and North America, church member loss has recently been estimated at about 6,000 a day, over, 2 million a year. *WCE*, pp. 4, 7.

<sup>5</sup>IBMR, 1990 update (Jan. 1990), p.27.

But others, either more honest or more credulous, have discovered that "no religion" is a self-delusion, and openly admit that they have created new religions to take the place of the old ones they have abandoned. They come in many shapes and sizes from "Religious Science" to "New Age," and are now the seventh largest segment of the world's religious spectrum.

### C. Proportion: Expansion in the Third World

But now let me bring the focus down closer to the non-Western part of the world which is usually called the Third World. Some prefer to call it the two-thirds world but it is more nearly three-fourths of our world. A more accurate name, but too long, might be "the less economically developed world." When we look at the globe by continents, three fourths of all the people in the world live in that Third World. More than half of them live in just one continent, Asia.

If the numerical decline in Western Christianity is one of the most alarming facts of our recent history, the most cheering fact should surely be what is happening to Christianity in the Third World.

Third World historians may someday tell us that in terms of the human situation, the twentieth century did not really begin until 1945 and is ending already in 1990. That makes this a very short century. Why begin with 1945? Because the 1940s mark the beginning of the end of Western colonialism. And why end in 1990? Because today we may be watching the beginning of the end of communist imperialism. We could be wrong, but for the moment that is how it looks. At least we can say that those two dates do mark extremely critical turning points in this century, not only for the world but also for the Christian church. In church history this is "the century of the rise of the Third World church."

Look again at the world as a village. In 1900, comparing the Third World and the West, 28 of the 34 Christian families in the village were Western and 6 were Third World. (Remember that each family in this picture then represented only 16 million people). Of these, 28 out of 34 were in Europe or North America; only 6 were in Asia, Africa and Latin America. But in 1990, out of the 33 Christian families each with 50 m. now in the village, only 14 are in the West, while 18 are in Third World churches. The balance numerically has swung to the Third World. Here are the figures:<sup>6</sup>

	1900	1990
The West (more developed)	431 m. Christians	705 m.
Third World	91 m. Christians	869 m.

What happened? Some people put the shift very dramatically in terms of color. Anthropologically that is very unscientific, and socially it lends itself to racism, but unfortunately the color of the human skin is still the most common way sinful human beings divide themselves from each other.

From the common but sinful perspective of color, sometime in the year 1981 a critical, historic change occurred in the color of Christianity. When I was in communist China in the early 1950s, I was painfully conscious that most of Asia thought of Christianity as "the white man's religion." That was the standard communist

<sup>6</sup>8 of the "global families" are in Latin America, 5 in Africa, and 4 in Asia. The chart below (based on statistics in *WCE* and *IBMR* (1990) summarizes the number, (in millions), of professing Christians and the percentage of Christians to world population by continents:

Year	Eur. USSR	N. America	Lat. Am.	Africa	Asia & Oc.
1900	371=24.0%	60=3.7%	60=3.7	8.7=0.5%	22.4=1.4%
1980	500=11.5%	179=5.0%	340=8.0	165=3.5%	163=3.7%
1990	516=9.7%	189=3.6%	428=8.2	231=4.5%	210=4.0%

Where 1990 percentages do not match global statistics, the 1% or so difference is probably due to exclusion of "marginal" Christians.

1990) 516 = 9.5% ; 192 = 3.5% ; 461 = 8.4% ; 250 = 4.6% ; 245 = 4.5%

anti-Christian line in Asia. White Christians against yellow Asia. In Africa, on the other hand, the Muslim anti-Christian line was black against white. Islam is *black* and Africa is black, but Christianity is white and does not belong in Africa.

Well, thought it still sounds racist to me, there is at least one advantage to looking at the global church from the perspective of color. It puts the lie to slogans like "Islam is black" and "Christianity is white." Islam has always been more brown than black. And as we study the church charts, like weather watchers studying climate maps, the statistics have almost unnoticed changed in the year 1981, "for the first time [in] 1200 years," non-whites became a majority of the village's 33 Christian families, 17 to 16 (or 50.5%). And by the year 2000, when the village will once more have 34 Christian families, for the slippage has stopped thanks to the rise of the Third-World churches, then the estimated proportion will be about 20 non-white to 16 white Christian families (or 55%).<sup>7</sup>

"The white man's religion?" Not any more. For the first time since the Angles defeated the Saxons and began to unite England, and since Silla defeated Paekje and began to unite Korea, Christianity at last, in our own generation, has again become "a rainbow coalition," all colors, all races, all nations, a genuine global church.

#### D. The Third World's Three Continents

Now let us look at those fast-growing Third World churches by continents. How do they compare, for example, in the ratio of Christians in their population with other continents? These figures are for 1988 and are based on total adherents, not recorded

<sup>7</sup>WCE, p.9.

church membership<sup>8</sup>

Latin America was said to be 93% Christian.	
North America	86%
Europe	83%
Africa	46%
Soviet Russia	36%
Asia (excl. Oceania)	7%
[South Asia	8%]
[East Asia	6%]

Later statistics below may vary from this somewhat, depending on differing estimates<sup>9</sup>, and surely no reminder is needed to emphasize that the numbers include anyone who merely claims to be a Christian. We are warned that "Not everyone who says Lord, Lord shall enter the kingdom of heaven" (Matt. 7:21). But the percentages do indicate some stark contrasts in the way the larger mass concentrations of those who profess to follow Christ are so irregularly distributed around the world.

#### 1. Africa

In 1900 only one-half of one of the global village's 34 Christian families was African; in 1990 almost 5 out of 33 were African. The numerical jump was even more staggering, from almost 9 million to 230 million in only ninety years, and the Christian proportion of Africa's people had risen from 8 to 47%.<sup>10</sup>

<sup>8</sup>World Almanac 1990, p. 611. The percentage for East Asia is based on an estimate of 81.5 million Christians, which in turn may be based on a debatably high figure for China, as is also the estimate of 84.5 m. in IBMR update 1990 (Jan.), p.27. A median figure among those often quoted, which range from an unquestionably low official report of 10 m. up to 60 m. and more, would be around 30 to 40 million Christians in China.

<sup>9</sup>Because of lack of space the statistical bases used in this article are not included here.

<sup>10</sup>The numerical increase (from 8.8 m. to 231 m) in proportion to world population was from 0.5% in 1900 to 4.5% in 1990. (WCE, p. 782, for 1900; and World Almanac 1990. But compare IBMR update for 1990).

This was nearly double the rate of growth of the continent's exploding population.

But at the halfway point, in the 1950s, the experts and the futurists were ready to mark Africa off as an opportunity lost. The days of Christianity on the continent were over, they said. Western colonialism was collapsing. Islam was on the move, and Muslim evangelists were swarming south with the persuasive slogan, "Islam is black; and so is Africa." Broadly tolerant of African customs and morals, Muslims were far less demanding of sharp changes and hard decisions than their uncompromising and highly visible Christian counterparts. It was easy to become a Muslim, and potentially dangerous not to when local chiefs and national political powers were turning to Islam. In 1952, In Africa's most populous country, Nigeria, a world Christian survey noted with alarm that in Ibadan, then the largest city in West Africa, more than half the city's population of 400,000 had been converted to Islam in only 20 years. Yet Ibadan had only two Muslim primary schools and more than 20 Christian schools. Christian education had long been the pride of Africa's Christian missions, but it was proving to be no match for Muslim evangelism. In some parts of West Africa the green tide of Islam was making converts at ten times the rate of the Christian church.<sup>11</sup> The cross, said the realist, back there in the 1950s and 1960s, will soon lose Africa to the crescent.

Others, equally pessimistic but for a different reason, attributed the inevitable decline of Christianity in Africa not so much to the resurgence of Islam as to the retreat of the West. The collapse of the Western empires was astonishingly rapid. One analyst has figured that in 1945 "99.5% of the non-Western world was under western domination." Only 25 years later, in 1969, 99.5%

<sup>11</sup>Cecil Northcott, *Christianity in Africa* (1963), p.60.

of the non-Western world was independent<sup>12</sup>

In early 1951 only three African nations were independent, and only one of them had always been independent, Ethiopia. Then the empires crumbled, and Africa shook itself free. Six African nations achieved independence in the 1950s. In the one year of 1960 alone no less than seventeen African nations declared themselves free and sovereign; and twelve more joined them before the 1960s ended.

The colonies lasted only sixty years. They disappeared in twenty. But Africans remember. Colonialism is gone for the most part, but its scars are still there. So in the stormy chaos of the 60s, as the empires of the "Christian" West crumbled and the Muslim religion advanced, and as an appealing new faith, communism, appeared to promise liberation for the oppressed and prosperity for the exploited, it seemed altogether possible that Africa would not only take back its land from the imperialists but also hand back the Bible to the missionaries and send them packing with the departing colonizers.

But what actually happened was just the opposite. The predicted sweep of Islam slowed down to a crawl, barely keeping up with the population increase.<sup>13</sup> It is no longer breaking out into central Africa, but is still largely limited to Africa's northern rim, as it has been for the most of the last 1300 years. In the first ninety years of this century, the continent's population increased  $5\frac{1}{2}$  times; the Muslims 7 times; but the Christians 31 times:

<sup>12</sup>Ralph Winter, *The 25 Unbelievable Years* (Pasadena: William Carey Library, 1970).

<sup>13</sup>*World Almanac 1990*, p. 611. See also Ralph Winter, in *Frontier Mission on Muslim world growth compared to population increase*, also see *Target Earth*, p. 124 f.

Africa	1900	1988
Population	108,000,000	606,000,000
Christian adherents	9,000,000 (8%)	282,000,000 (47%)
Muslim adherents	35,000,000 (32%)	253,153,000 (42%)

Continentially the African church is the fastest growing church in the world: 9 million Christians in 1900, 282 million Christians today. That is an incredible 30 times as many as 90 years ago. By contrast, Europe has less than 2 times as many Christians today as in 1900.<sup>14</sup> Some people say there is an overall, net increase of 16,800 *new* Christians in Africa every day.

What are they like, these African Christians? They are some of the oldest churches in the world, like the Coptic church in Egypt and the Ethiopian Orthodox church, but most of the ancient Christianity of North Africa was wiped out 1300 years ago by the Muslim conquest. At the other end of the continent is South Africa where racism has made Christianity as much of a problem as a hope, which is not typical of the continent as a whole. Only a half of one of the Christian African families in the global village would be South African<sup>15</sup>

African Christianity is 40% Roman Catholic, 30% Protestant and Anglican, and 14% Orthodox. The Roman Catholics are growing faster than the Protestants and the Orthodox, in part, at least because while Protestants were declaring a moratorium on foreign missionaries, the Roman Catholics increased the number of theirs.

But another factor forbids too easy generalizations which try to link growth to the number of missionaries. Sometimes there is a connection, sometimes not. The fastest growing segment of the

<sup>14</sup> *World Almanac 1990* and *WCE*, p. 4, for 1900.

<sup>15</sup> 27m. Christians in S. Africa (1982); 231 Christians in all Africa (1990), R. Winter and B. Graham, "Parade of the Nations" (Pasadena: U. S. Center for World Mission, 1982), p. 11; and *IBMR*, 1990.

fastest-growing continental Christian movement in the world is not African Roman Catholic, and does not even call itself African Protestant. They are African Independent, and they are about 16% (the statistics are shaky here) of Africa's Christians, almost 25 million of whom are Independent.

They go by strange names: The Mission of God of the Candle and the God's All Times Association of Ethiopia, and Lost Israelites of Kenya, but do not smile patronizingly at the names. In the past forty years, these Independent Protestants have outnumbered the once-dominant Anglicans and Presbyterians.<sup>16</sup>

But as a concluding footnote on the church in Africa, let me say this. Do not count out the mainline churches. More than the Independents they were the evangelistic force that changed Africa from 77% unevangelized in 1900 to a 75% evangelized continent in 1980 (distinguishing between "evangelized" and "converted").<sup>17</sup>

More than any African Independents, the Christian mission schools of the mainline were also the foundation of an educational network that became the most influential factor in the cultural, political and industrial transformation of the continent. Thanks to mainline missions the African church had the size for changing a culture, and the education, and therefore the political influence. More than the African Independents, the major churches (and here I include the Roman Catholic), gave Africa its leadership for independence: Nkrumah of Ghana, Nyerere of Tanzania, Kenyatta of Kenya, Kaunda of Zambia and Banda of Malawi, to mention only those in former British territories. Christianity in Africa is vital and growing, and despite many problems, is still the hope of the continent's future.<sup>18</sup>

<sup>16</sup> As of about 1980: 24,500,000 m. "non-white indigenous" Independents; 10,600,000 Anglicans, and 6,500,000 Presbyterian and Reformed (*WCE*).

<sup>17</sup> *WCE*, p. 796. Cf. *Target Earth*, p. 140.

<sup>18</sup> The figures below indicate the dominant role which Christianity now

## 2. Latin America.

In 1900 four of the "global village's" 34 families was Latin American; in 1990 the number was eight out of 33. The continent's percentage of Christians in proportion to world population had doubled. The number of adherents had increased seven-fold, from 60 million to 438 million. But its proportional growth in the continent's population had barely changed. It may even have declined.<sup>19</sup> Its history has been troubled.

The Spanish colonizers made Latin America the most statistically Christian of all the continents in all the wrong ways, which is why, perhaps, though they gave enough of a Christian mass base to change indelibly its culture and history; those wrong ways of Christianizing also left the continent with an almost insuperable burden of problems: economic injustice, rampant poverty, national divisions and rivalries and a vast suffocating blanket of nominal Christianity. It was too much for Latin America's George Washington, Simon Bolivar. His revolution of liberation, beginning in 1806, dreamed of uniting the south in one great free republic. It never happened. Roman Catholic interests and the dominance of an elitist minority made democracy impossible, and the continent split into twenty different nations.

The people, too, are divided, racially, socially and economically. The Indians were then 45% of the population. They now number only 15%. And the rest of the people, white and mixed, have swamped the continent with a runaway growth rate, which has crowded 475 million people into a land which had only 65

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plays among Africa's religious communities (figures as of 1985 from *WCE*, p. 782): Christian adherents 236 m., Muslim 215 m., Tribal religions 64 m.

<sup>19</sup>An increase from 3.7% to 8.2% of world population in 1990; but in Latin America a change from 95% to 97% (*IBMR*) or 93.4% (*Almanac*). See *World Almanac 1990*, which reports 402 m. as of 1988, and *IBMR* update which estimates 437 m. in 1990. Compare *Target Earth*, p.100, for other differences.

million 90 years ago. I doubt if Latin America's basic social problem is either political oppression or foreign economic imperialism. Both are serious problems, but I suspect it is population pressure that ignites the fires that keep the continent in a permanent state of poverty, instability, and erupting revolutions.

How does the church in Latin America, which has so largely shaped and dominated the culture in which it now lives, survive its apparent inability to bring justice and a measure of hope into the lives of the people? Should not a 95% Christian continent be doing better than that?

The Roman Catholics were there first by about 300 years, and are still so completely dominant that Protestant observers rather smugly tend to lay the blame on them. After all, 400 million out of a total continental population (including Mexico) of 451 million, claim to be Roman Catholic, compared to only 38 million Protestants (or evangelicals, as Protestants are called south of the border).<sup>20</sup> To put it in terms of that global village of 100 families: Out of the 33 Christian families in the village, 8 are in Latin America, 7 of these are Roman Catholic, 1 of these is Protestant.

But it is as unChristian for Protestants to bash Roman Catholics as for Roman Catholics to persecute Protestants. The antiCatholicism of forty or so years ago is disappearing, as is Roman Catholic persecution of Latin American Protestants, though instances still occur, especially in just the past few years. We no longer use such pejorative comparisons of North American and Latin American Christianity as the oft-quoted remark, "The Puritans came to America looking for God; the Spanish came looking for gold."

It was the then president of this seminary, John Mackay, who returned from a trip through Latin America in the early 1950s and began to urge Protestants to look south in a startlingly different way. He said, "The future of the Gospel in Latin

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<sup>20</sup>See *IBMR*, 1900, and *WCE* for 1985 comparison.



America is in the hands of the Roman Catholics and the Pentecostals." That was Protestant heresy almost in 1950. And when he added insult to injury and praised the Pentecostals, whom main-line Americans were still calling Holy Rollers, and "lunatic fringe," long on emotion but short on theology and intellect. So how could the president of Princeton be so naive?

But he was right, of course. Now, forty years later, Roman Catholic renewal and grass roots base communities, on one hand, and Pentecostal growth and vigour, on the other, are obviously the wave of the foreseeable future there, so that there is no way to limit a study of the Third-World churches in Latin America to Presbyterians, Lutherans, Methodists and Baptists. I cannot be fair to Latin American church realities and limit myself to Protestant denominations.

*Roman Catholics.* The most important single development in Latin American Christianity in our time is Roman Catholic renewal. It began before the 1960s, but it was the great Catholic council of Vatican II that gave it momentum, and it reached its peak eight years later at the Conference of Latin Bishops (CELAM) in Medellin in 1968.

The renewal of Latin American Roman Catholicism began with a rediscovery of the Bible. As early as 1903 Pope Leo XIII established an Institute of Biblical Studies in Rome. Some describe that event as "a ticking time bomb" with a potential to explode spiritual power through a church which for centuries had been comparatively unexposed to open Bible study. Then Vatican II in the '60s flung open the windows for the winds of change. It gave Third World bishops a voice and an effective hearing for the first time. In 1968 the Latin American bishops at Medellin, 130 of them, met and delivered what has been called "a platform for Christian revolution." Its three major points were these:

1. An admission of Catholic failure. "For the first time in history the Latin American hierarchy recognized that the continent [had not been Christianized, but] was living in a

"situation of sin."

2. A recognition of the priority of a "gospel for the poor."
3. An approval of liberation theology as the RC theology of mission for Latin America<sup>21</sup>

But Medellin 1968 was not quite "a platform for revolution." Even during the conference the bishops were divided, and at the next Bishops' conference at Puebla in 1977, the pendulum swung back from revolution toward moderation. A new Pope, John Paul II, warned against political activity and recommended greater support for the pastoral and spiritual functions of the priesthood.

But he had seen too much poverty on his trip to Mexico to turn his back on the poor. He expressed doubts about liberation theology, but openly preached a gospel of liberation from poverty.<sup>22</sup>

Latin American Roman Catholicism is still divided, with the hierarchy growing more conservative, but with the so-called "base ecclesial communities" (not quite churches and not quite Roman Catholic communes) gathering for prayer and Bible study and local community action, sometimes helped by priests, sometimes criticized by the hierarchy, but still growing. And by any count one makes, Latin America is still Roman Catholic.

*The Pentecostals.* The Pentecostals are at the other end of the ecclesiastical spectrum from the Roman Catholics. They are the second-most important religious grouping on the continent, but in terms of fast growth they are first. They are the fastest growing segment of Latin American Protestantism, which in itself has shocked that basically Roman Catholic continent with an explosion of evangelical growth in a nominally Roman Catholic land. Here are the statistics:<sup>23</sup>

<sup>21</sup>See Penny Leroux, in *Puebla and Beyond*, eds., J. Eagleson and P. Scharper (Orbis, 1980), p.11 ff.

<sup>22</sup>Ibid, pp. 34-37.

<sup>23</sup>Peter Wagner, *Look out, The Pentecostals Are Coming!* p.25.

In 1900, Latin America had only about	50,000 Protestants.
By the 1930s, their growth had passed the	1,000,000 mark.
In the 1940s, they passed	2,000,000
In the 1950s they reached	5,000,000
By 1973 they had already passed	20,000,000
In 1990 the number of Protestants was	38,000,000

In a way, moving from Roman Catholicism in Latin America to the Pentecostal movement on that continent is like moving from Post-Constantinian Christianity back to the New Testament, from a world of massive Christian unity and political power back to a world where Jesus Christ is risen and present, and God is very near, and the Holy Spirit very active, a world of personal religion, and spiritual ecstasy. But, it must be added, it is also moving out of unity into Christian divisiveness.

This seems to be the Protestant pattern in Latin America. Mainline churches—Methodist, Presbyterian, Baptist—plant the seed faithfully, build foundations soundly, carry on faithful missionary work for years. But God who works in mysterious ways, proceeds to grant the increase to the Pentecostals.

The largest Protestant denomination south of the border is the Assemblies of God of Brazil but they began as Baptists. In Chile, where Pentecostals also outnumber all other Protestants, they began as Methodists. And the second largest Protestant church in Latin America, the Pentecostal Christian congregation of Brazil, began as Presbyterian. Ninety years ago Pentecostals in Latin America were barely visible on the mainline fringe. Today three out of every four Protestants on the continent are Pentecostal.

Of course they have their weaknesses. I could list five: (1) They are strongest among the poor, but their outlook is middle class. (2) They "emphasize Christ's lordship, but tend to forget His servanthood." (3) They often give a higher authority to immediate revelations from the Spirit than to the clear teachings of Scripture. (4) Their church structure is highly authoritarian,

passing down directly from Christ to the pastor, from pastor to his own disciples, and from them to their disciples. They call this "yoking together."<sup>24</sup>

But how greatly their strengths outweigh their weaknesses. Here is a list of six strengths: (1) Their Christ centeredness. Unlike traditional Pentecostalism which is "Spirit-centered," Latin charismatics clearly root in Jesus Christ the expressions and power of the Spirit. (2) Their wide use of the Bible. Like the Reformers they took the Bible away from the priests and opened it to the laity. (3) Their emphasis on love, not power, but love. This explains (4) their close fellowship in the church, which to them is not organization by a book of order but by a living community. (5) Their ecumenicity, therefore, is not organizational but personal, informal and open to all who have "the experience of the Spirit."<sup>25</sup>

Christianity in Latin America, if it can learn compassion for the poor from a renewed Roman Catholicism, and commitment and enthusiasm from the refreshing evangelistic winds of Pentecostalism, and the enduring power of an educated evangelical church from the still strong roots of mainline protestantism—if it can do all this without further tearing apart the Body of Christ it may yet undo the damage of centuries of Christian mistakes in Latin America and become once more salt and light for the whole continent.

### 3. Asia

Asia was the least Christian continent in the world in 1900, statistically speaking, and that has not changed in the past ninety years even though its percentage of Christians to world population

<sup>24</sup>Orlando Costas, *Latin American Evangelist* (March/April, 1977), p. 10 ff.

<sup>25</sup>Ibid.

has quadrupled, from 1% in 1900 to 4% 1990. That means that of the 34 Christian "families" in the global village ninety years ago, 1900 only one was Christian, whereas of 1990's 33 families nearly four were Christian.<sup>26</sup>

The increase is more significant than it looks, for Asia has more people than all four of the other large continents combined—Africa, Latin America, Europe and North America—so that when Asia multiplies the number of its Christians by four times, the numerical increase is from 18 million to somewhere between 180 million and a reported 227 million.<sup>27</sup> But the proportion of Christians in Asia's huge population of  $2\frac{1}{2}$  billion is still low, only 7%.

A comparison with the growth of other Asian religions is given below in a footnote using five-year old figures from 1985. It shows significant changes, even without the yet more startling recent discoveries of hitherto hidden Christian growth in China.<sup>28</sup>

Of all the people in the world, 60% live in Asia. The second largest country in Asia, India, has nearly as many people, for example, as the two other Third World continents, Africa and Latin America, combined.

But the mass of Asia's uncountable population proportionally reduces the influence of its Christians. Asia's 220 m. Christians

<sup>26</sup>In 1900 Asia (excluding Oceania) counted 18 m. Christians (*WCE*); in 1990 the reported number was 227 m. (*IBMR* update). But see footnote 8.

<sup>27</sup>From 1.4% to 4% in 1990. The numerical increase reported in *IBMR 1990* was from 18m. to 223 m. (*WCE* and *IBMR 1990*, but the latter figure may be too high, based on higher than average estimates for China. I would, with some hesitation, adjust it downward about 37 m. to 180 m.).

<sup>28</sup>The chart below (derived from *WCE*, pp. 4, 782 f.) excludes Oceania. It numbers adherents (not members) and gives percentages of proportion to the continental population. It does not adequately reflect changes in China since 1976. In comparison to calculations elsewhere in this article, I add about 20 m. to the lower 1985 Asia statistics here and subtract about 30 m.

are now more than North America's 188 m., but they are like grains of sand scattered across the continent, and there is no comparing the visibility and influence of Christians on the two continents.

Only in five widely separated areas has there emerged a demographically significant concentration of Asian Christians: in Lebanon, the Philippines, Korea, and two provinces of India: Kerala in the southwest, and the tribal states of the Northeast Frontier.

In each of the five, the culture has been significantly shaped by a different Christian pattern. *Lebanon*, where Christians were first called Christians, and where the majority religion until very recently was Christian, mostly Maronite and Orthodox, is now perhaps only 45% Christian and slipping into self-destruction by warfare between its Christian factions while the Muslims take over the country. The *Philippines* is about 90% Christian statistically, and massively Roman Catholic. Its 40 m. Christians are the largest concentration of Christians on the Asian continent, and some indication of the church's influence was given by the prominent role of Cardinal Sin in the Aquino revolution.

from the higher, later estimates. See note 8. Estimates high or low for China are only educated guesses.

	1900	1985	1992
World population	1,614,000,000	5,450,000,000	5,450,000,000
World Xn adherents	558,000,000	1,759,000,000	1,533,000,000
Asia's population	946,053,000	2,773,973,000	3,155,000,000
Asia's Xn adherents	19,930,000 (1%)	148,000,000* (5.3%)	244,801,000
Asia's Hindus	203,000,000 (21%)	647,567,000 (23.3%)	
Asia's Non-religious	42,000 (0%)	618,000,000 (22.2%)	
Asia's Muslims	159,223,000 (17%)	190,000,000 (20.0%)	
China folk relig.	379,000,000 (40%)	190,000,000 (6.8%)	

\*Compare *World Almanac 1990* figures for 1988: world population 2,916 m.; world Christians 1,669 m.; Asia: population 2,915 m.; Christians 213 m.; Non-religious 687 m.; Hindus 660 m.; Muslims 583 m.; and China folk religions 172 m.

*Kerala*, in India, is the traditional location of the mission of St. Thomas, "the apostle to Asia," and today is about 30% Christian. An indication of the pervasive presence of Christianity there is the Maramon gathering of Thomas Christians every summer, the largest regular annual gathering of Christians anywhere in the world. On the platform sitting side by side, a year or so ago, were the district's two members of parliament, one a St. Thomas Christian, which was to be expected, but the other was the communist member of parliament. Christians are too numerous, too important, and too influential in Kerala for any politician to ignore.

*South Korea* also is somewhere between 25% and 30% Christian. There the Protestants command the greatest national influence. They now outnumber Korean Buddhists, and within the Christian community outnumber the second largest denomination, Roman Catholicism, about 8 m. to 2 m. In fact Presbyterians alone outnumber Roman Catholics there almost three to one.

Methodism began in England with John Wesley, but the largest single Methodist congregation in the world is not in England; it is in Seoul, Korea, as a visitor from California pointed out ten years ago. Presbyterianism began in Geneva with John Calvin but the largest single Presbyterian church in the world is in Seoul, Korea. And Pentecostalism in its modern form began in Southern California, but the largest single Pentecostal church in the world is also in Seoul, Korea.

But in closing, instead of using Asia as an example of miracles of church growth, which I could so easily do, let me use it in a healthier and more Christian way as a challenge and as an example of the unfinished nature of the missionary task to reach the whole world for Christ.

Yes, Asia does have its victories of growth and Christian outreach. Revival in Indonesia. The mass movements of India, and the house-church movement in China. The pioneering begin-

nings of Third World missions in the islands of the Pacific and the radiating vitality of Asian missions around the world.

But despite all the achievements of modern missions, there are more non-Christians in Korea today than when my father first landed on that peninsula one hundred years ago. Japan may well have a lower percentage of Christians today than in its "Christian century" four hundred years ago. A whole handful of the least Christian countries in the world are in Asia: Mongolia, Bhutan, North and South Yemen, and Afghanistan. And the three most massive blocks of humanity resistant to Christian mission are all in Asia: the Muslims of the Middle East, the Hindus of India where only about five of the 300 castes have allowed a viable Christian community to emerge, and the still uncounted masses of Chinese.

The Lord Buddha was born in Asia, and most of the world's Buddhists live in Asia.

Confucius was born in Asia, and most of the world's Confucianists live in Asia.

Muhammad was born in Asia, and most of the world's Muslims live in Asia.

Our Lord Jesus Christ was born in Asia. But Asia remains the continent most resistant to Him, and least effectively evangelized by His people in the world.

But I cannot stop there. I have spoken too much about mass. Let me mention again Einstein's equation. It speaks of mass and energy and light. The empowering is not in the mass but comes to it. The power, the energy comes from the velocity of light, and Jesus said, "I am the Light," and "Ye shall have power."

EC41 EAST ASIA: COMPARATIVE STATISTICS (Rev. 6-6-90)  
Mr. Moffett. 1990

Population:	<u>China</u>	<u>Japan</u>	<u>S. Korea</u>	<u>N. Korea</u>	<u>Taiwan</u>	<u>USA</u>
Total	1,100 m	123 m.	43 m.	22 m.	20 m.	247 m
Density (sq.mi.)	288	844	1,189	471	1,460	68
Growth rate (annual)	1.4%	0.5%	1.3%	3.2%	1.1%	0.0%
Per cap inc. \$	283	15,400	4,040	1,114	5,520	16,400
Life exp.	66	78	65	70	73	76
Univ. stud.	2.1 m	2.1 m.	1.3 m.	n.a.	480 th.	

Christianity:

Adherents	30 m.	1 m.	10 m.	?	0.9 m.	147 m
Xn % of pop.	2.7%	0.8%	24.0%	?	4.5%	60%
Growth rate	?	1.3%	6.6%	?	3.1%	
Protestants % Prot.	22 m. 2.0%	0.5 m. 0.4%	8.0 m. 19.0%	? ?	0.7 m. 3.5%	
Catholics % Cath.	8 m. 0.7%	0.4 m. 0.4%	1.8 m. 4.5%	? ?	0.3 m. 1.4%	

East Asia Ranked by Nations

	<u>Christians</u>	<u>Xn % of pop.</u>	<u>Xn growth rate</u>	<u>Protestants</u>	<u>R.C.</u>
1. China		1.S. Korea	1. S.Korea	1. China	1. China
2. S. Korea		2. Taiwan	2. China ?	2. S. Korea	2. S.Kor
3. Japan		3. China	3. Taiwan	3. Taiwan	3. Japan
4. Taiwan		4. Japan	4. Japan	4. Japan	4. Taiwan
5. N. Korea		5. N. Korea	5. N. Korea	5. N. Korea	5. N. K.

-- Sources (adapted): World Christian Encyclopedia (1980, and 1990 update); Asia 1990 Yearbook (H.K.); World Almanac 1990; Operation World (1987)

Religions - East Asia (1980)

	Population	Non-Rel. + Atheist	Folk + Tribal	Buddhist	New Religions	Muslim	Christian
EAST ASIA	1,087,000,000	662,000,000 Non-rel. 550 m. Atheist 112 m.	207,000,000 Clan folk 190 m. Shaman 13 m. Shinto 3.5 m. Tibet 0.8 m.	140,000,000	34,000,000	21,000,000	20,000,000
CHINA	900,000,000	634,000,000	190,000,000	53,000,000		21,000,000	15,000,000 (1.5 m) <sup>net</sup>
JAPAN	118,000,000	14,000,000 Non-rel. 11.7 m. Atheist 2.3 m.	4,000,000 Shinto 3.9 m.	70,000,000 non-rel. - 53 m. rel. 17 m.	26,000,000		3,500,000
S. KOREA	38,000,000	200,000	10,000,000 Shaman 9.7 m.	4,000,000	5,000,000 Wm Buddh Chin to 400		11,400,000 Unk. - Chin to 400



# Alumni ACTS

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*You will be interested to know that God is answering the prayers of millions of Christians with the recent progress of North and South Korea toward reunification through a treaty on military nonaggression, political reconciliation, personnel exchange, and economic cooperation on Dec. 12, 1991.*

*We are pleased with the letters and pictures we have received from alumni this year and trust that you will continue to write and send more pictures. We also hope that you will use this letter as a stimulus for you and your people to pray for the needs and requests mentioned herein. If this letter will generate prayer for ACTS graduates, its value will be multiplied infinitely.*

## Bangladesh

**Nibaron Das** ('84) writes that many people in Bangladesh are willing to accept Christ, but they have problems with survival if they do because of pressures on Christians. Most inquirers are poor and illiterate so educational programs are very fruitful. "At present," he says, "we have five preaching points, three daughter churches, and two pre-schools. We badly need your prayer support."

**Simond Dias** ('85) has led 87 Muslims and Hindus to Christ through the Word of Life Christian Fellowship which he pastors.

**Pakshim Tlung** ('87) reports that two cyclones in April killed more than 300,000 people and destroyed thousands of homes, crops, and animals. In the Evangelical Christian Church (ECC) of which he is general secretary, 21 churches were damaged but no members were killed. He explains that "the majority of people are still living under the sky without food, clean water, or medical care for the diseases which are afflicting them—malaria, diarrhea, cholera, skin diseases from polluted water etc." He solicits your prayers for the victims of the cyclones. In spite of the adversities, his denomination is evangelizing unreached tribes—Khians, Tangchangyas, Marmas, Khumi, Mroand, Tripuras. The ECC'S target for 1991 was to establish eight village churches.



*Nibaron Das is baptizing a new member in the Kum Ran Methodist Church in Dhaka, Bangladesh, where he is ministering.*

## Brazil

**Walkyria Almeida** ('90) is working as a doctor in Manaus in mission outreach, but she is discouraged and asks prayer for "my Brazilian church, pastor, and the coordinator of our mission, Rev. Byun."

## India

**Joshua Bhagat** ('78) is principal of the Mission Center School in Maharajanji, U.P., bordering on Nepal. Many of the students are Nepalese. "At Easter," he says, "I shared the gospel with my school children, and when I gave the altar call, I was amazed to see all the upper class (more than 50) students raise their hands to accept Christ and pray for salvation. I am very happy that my labor is not in vain."

**Thomas Chaco** ('85) tells of his evangelistic ministry in the Gulf countries and in Canada. "In the Gulf countries, I preached the gospel to many Indians who work there. A few accepted the Lord and some dedicated their lives for ministry. In Canada, two university students who were drug addicts and a headache for their families were saved in the meetings."



*Joshua Bhagat (right) preaches the gospel through a translator (left) in many schools, conventions, and revival meetings in Indisa.*

**Veprari Epao** ('81), a missionary with the Chakhesang Outreach Mission, is supervising the construction of a church building in Dinapur, Nagaland. In addition, he teaches two courses in Agape College, U.P., dealing with the work of a pastor and how to understand the Bible.

**Grace Guite** ('91) says that she and **Naulak Phung Za pao** ('90) are teaching at Grace Bible College in Manipur. Grace is teaching Church Growth and Church Planting, History of Missions, and Sunday School Work. In addition, she trains women leaders on the weekends in different parts of Manipur and Nagaland, preaches, leads Bible studies, and counsels at women's conferences. "God has visited his people in Manipur," she exults, "so there is revival and the churches are packed with people who are hungry for the Word of God! I'm so excited because in spite of much opposition God has opened the door for women to participate in the ministry. Some even admit that God is using women in a special way!"

**Daithao Kamei** ('88), outreach director for the Evangelical Youth Fellowship of Nagaland, is one of seven teachers at Kohima Bible College. "Some of our 140 students are from Burma and China," he says. "In addition to teaching, I'm using what I learned in my thesis on youth ministry to present the gospel to youth in camps, churches, schools, homes, and public places. We have four doctors and other laymen working with us to help drug addicts and alcoholics who are a major problem here."

**Dingu Kenye** ('87) has many jobs at the Baptist Theological College in Nagaland. He works as the college administrator, public relations officer (which includes arranging scholarships for deserving students from Nepal, Bhutan, Burma, Arunachal, Assam, Manipur, etc.), finance promoter, lecturer, accountant, etc. He rejoices that graduates have returned to their homes in unevangelized areas and are serving as pioneer missionaries, planting churches and discipling believers. "One evangelist is working as an underground evangelist in Bhutan," he says. "In December we sent out 25 graduates to different places for evangelism and church planting. Please pray for us."

**Zelhou Keyho** ('88) is working on a doctorate in the Old Testament at Trinity Evangelical Divinity School in Illinois.

He and his wife, **Liana Santi** ('88, from Indonesia) feel that the sacrifices are worth it because the churches in Nagaland are faced with a leadership crisis. He hopes that Clark Theological College, where he was teaching before he went to the States, will lead in evangelical theological education because "theological institutions without evangelical convictions only destroy the church. This danger, now imminent in Nagaland, must be prevented by providing sound theological education based on the Bible and the God of the Bible."

**Lalchawlthang Thiek** ('88) and his wife, **Keivom** ('89), often write telling of their ministries in Manipur under the Asia Mission Association. Among other things, they are conducting seminars, conferences, and assisting some seminary students financially.

**Sunil Gaikwad** ('90) says that even though his stay at ACTS was short it provided "a rare experience of fellowship

*Thiek (left) is with a man he led to Christ who is from the Halam tribe and is wearing the traditional loincloth. Thiek and his wife are working mostly with unevangelized peoples (such as the Halam tribe in Tripura) and nominal Christians who are not really born again and are often illiterate.*





with people belonging to different countries, cultures, and languages. I miss you all too much. The inspiration I received from the Korean brethren will serve as a nice stimulus to my hospital ministry. I am greatly benefited by my training at ACTS."

Seikam Touthang ('90) writes frequently about the Short Term Bible School which he started this year in Manipur with 50 students. "My aim is to develop an interdenominational Bible institute in our vernacular language up to the B.Th. level focusing on missions, leadership, discipleship, church planting, and theology," he explains. "I did not believe that God would bless me like this in my ministry. I am so excited to see the revival in my church in Imphal. Please pray for our missionary conference in February 1992 which will feature Dr. Mangal Man (an ACTS alumnus) from Nepal as the main speaker."

David Wijunamai ('91) is developing a new school in Manipur called Chil Chil Theological Seminary. He was unable to complete his S.T.M. studies at Dallas Theological Seminary because of the exorbitant costs of theological education in the West.

Arenla Yaden ('91) rejoices that in spite of the corruption everywhere there is revival among the Naga Christians, but she is worried about "youth who are being used by God but lack proper guidance in follow up and Bible studies." Because of the increase in the number of drug addicts and alcoholics, she is working for a year with the Nagaland Missionary Movement among addicts. She is also touring all over the State, speaking in youth camps and revival meetings, telling people about what God is doing in Korea.

## Indonesia

Alfius Areng Mutak ('90) immediately began teaching at Aletheia Theological Institute in E. Java after graduating from ACTS. "It is a great joy to train about 80 young men and women here," he says. Areng finds that working with them is both exciting and complicated because of their diverse cultures and personalities, but "at ACTS I learned how to live in a multicultural situation," he points out. "In addition to teaching, I am preaching and sharing what I learned from Korean churches. And to maintain a balance between theory and practice in my teaching, I am involved

in laymen's education on weekends in a large church near my seminary."

## Kenya

Francis Abiero ('89) has been promoted to the position of assistant bishop within the Anglican Church in Kenya.

Semenya S. W. Roshi ('84) is accountant for Kenya in Reinhard Bonnke's evangelistic crusade, Christ for All Nations.

## Myanmar

Thang Bwee ('91) attended Haggai Institute in Singapore on his way home after graduating in September. He says that Haggai training is "really meaningful, especially the leadership training is life changing and very practical." While there, he introduced many people to ACTS.

Cin Do Kham ('90) rejoices that more than 50 gave their lives to Christ during his mission trip to the Philippines, Malaysia, Singapore, and Bangkok. He is now in the D. Min. program at Oral Roberts University and asks prayer for his sister-in-law and her eight children who lost their father, Do Kham's brother, in a car accident in Burma.

L. C. Kha Lum ('90) has been studying for the D. Min. at the Philippines Baptist Theological Seminary in Baguio City. "Last summer," he writes, "the Global Bible Translators sponsored me for two months of linguistics training in Singapore which made it possible for me to visit the Kachin Baptist Convention leaders concerning my future ministry. Dr. Hkyen Naw ('87) is acting principal of the Kachin Baptist Theological College and is very busy with staff meetings, Bible seminars, and family affairs."

Kha Lum describes the suffering of the Filipino peoples due to natural and human calamities such as volcanic eruptions, earthquakes, typhoons, unemployment, inflation, communist rebels, and coup attempts. He asks that we praise God for protecting him from many disasters.

Dennis Shu Maung ('90) is studying about leadership at the Union Theological Seminary in the Philippines in order to meet the need for leaders in Burma.

## Nepal

Dr. Mangal Man Maharjan ('89) is chal-

lenging young people to go to remote areas of Nepal and to nearby countries for two or three years to share the gospel and train people in the churches. He is disappointed that the new constitution still prohibits converting people from one religion to another, but it is not clear whether or not a person can accept Christ legally of his own volition. Nevertheless, Christians are presently experiencing greater freedom of religion, sharing their faith, and distributing gospel tracts.

The Nepal Christian Fellowship (NCF), of which Mangal is chairman, set the following goals at its annual conference in April:

Category	1991	2000
Professed Christians	50,000	2,000,000
Local churches	200	8,000
Trained pastors	10	2,000

Focusing on training as the key for reaching these goals, NCF plans to establish a Bible college in 1992 and to develop 18-month long training courses for pastors and lay leaders. Another goal is to enable believers to own businesses that will employ 15,000 Christians by 1997. Mangal requests prayer as he leads his church and NCF in these ambitious undertakings.

Sarita Giri ('86) visited Korea this year and says that Anada Tuladhar ('87) is doing well by virtue of "your continuous prayers."

## Pakistan

Samuel Ezra Naaman ('89) is sharing the gospel with Muslims in many cities in Pakistan, using video and audio cassette tapes and books.

## Philippines

Dr. C. C. Ganchorre ('90), pastor of the National City United Church in Quezon City, writes that "the church's vision is to grow to 1,000 members by the year 2,000." His denomination targets the development of 2,000 more local churches by the year 2,000.

To accomplish this, each church is asked to plant a daughter church which will require raising up 2,000 more pastors.

To improve the church's pastoral care, Dr. Ganchorre is developing an Elders Shepherding program where elders will pastor the members in the residential areas to which they are assigned. The church's outreach includes support of three missionaries in Mindanao and a couple in Palawan as well

as a home for handicapped children, and kindergartens.

## Sri Lanka

Solomon Ramakrishnan ('90) is teaching four subjects at the Lanka Bible College which graduated 20 students in December. These students go into church planting, pastoring, youth ministry, etc. Solomon trained six disciples in his discipleship group last year and is training seven more this year. He also writes a monthly gospel cartoon strip for a leading Christian magazine in Sri Lanka. He solicits your prayers for the college and its ministry.

## Sudan

Matthew Deang ('90) has moved with his family to Nairobi, Kenya, to work with the United Bible Societies as a Nuer Old Testament translator and to establish a liaison office for the Presbyterian Church in Sudan (PCTS) in the areas controlled by the freedom fighters (SPLA/M) in Southern Sudan. The PCTS has 11 parishes in the liberated areas with 897 churches. Altogether these churches have only nine pastors and four pastoral trainees and many languages have no Scriptures. Matthew implores, "Please pray for the people who are suffering greatly from war, displacement, drought, and hunger. Pray that a way may be found to restore peace, and that the church leaders will respond

*Charles Mchome gets results from open air evangelism in Tanzania. The man (below), who is a member of Mchome's church and of the Shambala tribe, is giving his testimony. He led a friend to Christ whom Mchome later baptized.*



## THE GLOBAL CHURCH TODAY

*The editor has extracted and condensed a portion of Dr. Samuel Hugh Moffett's article in the 1991 edition of the ACTS Theological Journal. (for sale through ACTS).*

Sometime in the year 1981 a critical, historic change occurred in the color of Christianity. When I was in communist China in the early 1950s, I was painfully conscious that most of Asia thought of Christianity as "the white man's religion." That was the standard Communist anti-Christian line in Asia. But in 1981 for the

first time in 1200 years, non-whites became a majority of the world's Christians (50.5%). And by the year 2000, thanks to the rise of the Third-World churches, the non-white Christians will be 55%.

Continently the African church is the fastest growing church in the world: 9 million Christians in 1900, 282 million Christians today. That is an incredible 30 times as many Christians today as 90 years ago—some say this is a net increase of 16,800 new Christians every day.

effectively to the dramatic growth in church membership."

News reports indicate that as many as 12 million people in Sudan are at risk of starvation in the near future. Unfortunately, the Islamic government banned all relief organizations four years ago so it was impossible to deliver food to the starving. Until recently, One million people starved to death in 1984 when the world's attention was drawn to that crisis, but almost nothing is being heard about today's crisis.

### Tanzania

David Kijo ('85) is serving as the youth director—arranging seminars in the churches—and Bible salesman for the Bible Society of Tanzania.

Jeremiah Lugwisha ('91) is pastoring a large Assemblies of God church in Mwanza.

Charles Mchome ('89) is continuing with discipleship training in various Bible schools and seminars as well as pastoring a church and teaching Christian school teachers how to win and disciple their pupils in the public schools. He is also developing a farm in order to demonstrate the whole gospel which ministers to physical as well as spiritual needs.

Bryceson Mgaya ('89) is ministering in Theological Education by Extension (TEE), assisting pastors to start churches, and conducting church growth seminars for the Baptist Church of Tanzania.

Mgaya started a church in his own home which has 17 members. They want their own building but need an iron sheet roof because Mgaya says that if it is thatched "it may be burned down by our opponents who are predominately Roman Catholics and Angli-

cans."

Jothan Mwakimage ('90) baptized 31 new members in two services at the church in Tanga which he pastors. It grew 25% in 1990. To evangelize Tanga, every member is encouraged to win at least one soul each year. Every year all the denominations cooperate in a citywide evangelistic crusade, and every month his church's youth teams preach in different locations.

### Thailand

Arurothayanan Wanlapa ('91) is teaching four subjects in the Bible Training Center in Phayao. The teachers often work with the students who do two hours of manual labor each day to help pay for their tuition and to develop positive attitudes toward physical work. Wanlapa is also translating books and Bible lessons into the Thai language and helping the Korean Mission in Thailand. "Please pray that I can develop Thai Christian literature," she asks, "and that God will raise up Thai Christian writers."

### Uganda

Caleb Nguma ('87) has heavy responsibilities as bishop of the Madi/Nile Diocese of the Church of Uganda. He asks prayer for the publication of hymnals in the Lugbara language.

### Zambia

Ruth Nkombalume ('87) left Zambia for Japan in July where she has begun her first term with The Evangelical Alliance Mission (TEAM). She will concentrate on language study and help with English classes during

her first two years.

"If I learn enough Japanese after six months," she says, "I will begin teaching the Bible full time on a one-to-one basis. Then after two years of language study, I plan to be involved in more Bible teaching and church planting." Ruth's main problem,

however, is lack of any pledged financial support so she is unable to repay a loan to purchase her ticket to Japan and meet other expenses. She covets your prayers for funds and for God to open the hearts of the Japanese people to the gospel.

## A COMPARISON BETWEEN JOHN CALVIN AND KARL BARTH ON PRAYER

*The editor has extracted and condensed the above article by Dr. Han, Chul-Ha to be published in the new ATA Journal of Theology. To subscribe to this Journal, write to: Asia Theological Association, P.O. Box 3432, Bangalore 560 095, India.*

"The problem of modern theology rests on neither dogmatic inaccuracy nor dogmatic heresy, but on unbelief which theologies contain. It is the same with Barth's teaching on prayer. When a doctrinal error involves a statement of faith, the faith also becomes erroneous. So we cannot overlook the unbelief lurking at the bottom of the utterances of their faith.

What we miss in Barth is the essential point of prayer, namely the necessity of prayer for individual and personal needs where the genuine power of God is manifested. Barth's pretext for doing this is to remove the egoistic character of private prayer by insisting that the subject of prayer must always be "we," following the teaching of the Lord's prayer. Consequently, Barth disregards completely private prayer and makes all petitions to be "intercession." He particularly rejects "extemporaneous prayer," so that all prayer becomes mere liturgy and the aspects of "asking" and "receiving" are weakened.

The fundamental question involved in Barth's theology of prayer is not really concerning the forms of prayer. The issue is that the most essential contents of

Prayer are seriously weak or almost missing, that is, its "ask-given" character.

In Calvin this character of prayer is fully enlivened throughout his teaching on prayer. Prayer is nothing but the instinctive Christian practice of "fleeing to him in every need." As we bring our wishes to him, we are prepared to receive his benefits with true gratitude. Having obtained what we were seeking from his hand, we are led to meditate on his kindness more ardently. At the same time, the things given by him become dearer to us than had we obtained them from other sources. Thus, the fact of God's kindly providence is more clearly confirmed through our experience of it.

This is exactly the point which modern Western theology in general tries to avoid. If Bonhoeffer was thinking of "doing away with that age-old hypothesis" and standing on his own feet as a man come-of-age, without God, but before God, he was only honestly pursuing the same theological line which Barth already has set. Is it then superstitious that we ask something of God in prayer? And when we receive something in a miraculous way, is it superstition when we believe that it is caused by the supernatural Being? Of course, God does not always use supernatural methods to grant us things according to his will, but whether through miraculous or through overruling the causal nexus of events, we know that God exercises His power in the world and kindly provides us with the things that we need.

*Forty-two overseas students from 15 countries were enrolled in ACTS this fall semester. Altogether nine students graduated and returned to their countries this year. ACTS now offers an M.A. in Christian education in Korean. Let us pray that such a program will soon be available in English.*





China Connection Narrates

# CHINA CHRONICLES

Supporting the work of China's Amity Foundation

Vol. I, No. 3, Summer 1991 458 S. Pasadena Avenue, Pasadena, CA 91105 TEL: (818) 793-3737 FAX: (818) 793-3362



Photo - Fax from China

One farmer in Jiangsu Province gropes among the ruins of his home for anything of value that might remain. Like him, tens of millions remain homeless (in two-thirds of China's provinces) from China's worst natural disaster.

## AMITY MOVES QUICKLY TO ASSIST CHINA'S MOST HELPLESS VICTIMS

China's Christian-initiated Amity Foundation in Nanjing — in light of the human suffering of 300,000,000 people in China — now seeks donations from friends worldwide totaling one million dollars to assist in flood relief.

As Amity's representative, China Connection responded immediately with an initial contribution (which included an emergency grant for flood relief from the Presiding Bishop's Fund for World Relief.)

*Continued on page 2*

## MEET A REAL LIVE CHINA-DOLL: "YUFEI" (You-FAY)

*by Kathy Call,  
Executive Director*



She was just three years old when we met in Nanjing. Her brown almond eyes sparkled with all the mischief and curiosity of any toddler. Her short-cropped dark hair framed a pleasingly round face with gentle features. Over the bundling clothes to keep her warm, she wore a striped pinafore appliqued with bright balloons. Dainty and perfect,

*Continued on page 2*

## RELIEF EFFORTS *(continued from page one)*



Amity's emergency relief priorities center on:

1. Assisting the utterly helpless such as the elderly and the handicapped, and
2. Helping to restore production capability so that communities can quickly become self-sufficient again.

**Anhui Province:** Three counties along the Huaihe River have been hit especially hard. Grants will:

- Help 116 extremely poor families (mostly older people without children or without enough able-bodied members) to restore their households.
- Help a social service workshop re-commence its assistance operations within the community.
- Assist 168 older people in Shouxian county with grain, food and shelter.
- Provide small funds to 865 families and to old peoples' homes in 12 villages of Fengtai county to obtain vital daily food and necessities.

**Jiangsu Province:** Several projects are planned, but details cannot be finalized until the waters recede:

- Restore operations of the Social Service Institute in Wuxi where buildings have either collapsed or been severely damaged, and where all equipment and supplies were washed away.
- Help restore basic production in one inundated suburb of Nanjing.
- Help older people in Xinhua county (worst hit in Jiangsu Province) rebuild their demolished homes. Amity will provide 30 percent of funds, with local contributions and individuals providing the rest.

**This can only happen with your help!  
Thank you for responding generously!**

## YUFEI *(continued from page one)*

she looked just like a porcelain "China doll," right down to her little black patent leather shoes.

Shy, yet open. Reticent, yet eager. Hesitant, yet trusting. Thoroughly vulnerable. Thoroughly charming. Thoroughly lovable!

As I watched her, I lost my heart! I wanted to sweep up this pint-sized bit of humanity into my arms and give her a big hug.

Yufei's mother stood nearby, also gazing at her child with the love that mother gives best. Not only was Yufei in her mother's good hands, she also was in the good hands of caring teachers who shepherd this special class I was visiting which was sponsored by the Amity Foundation in Nanjing.

Why was this three-year-old China doll in this particular class?

Alas — just like the porcelain China doll of which she reminded me — little Yufei could neither hear nor speak. The littlest angel is deaf-mute.

Her mother explained how painful life had been for the child she loved so much:

“ For three years my Yufei couldn't understand a word. She couldn't speak a word. She lived in total silence! No laughter. No calling for mommy and daddy. No sharing her joys or her fears. She felt all alone.

When children her age played outside, yelling and screaming with delight, my little Yufei refused to get out of bed. Day after day, she agonized silently in a silent world of her own. And we agonized with her, feeling totally helpless.

Then one day hope came — thanks to Amity!



*Now that Yufei is comfortable with Amity's class for deaf-mute children, she can hardly wait to get up in the morning. She can hardly wait to play with other children. With her hearing aid and all the training they shower upon her, she can hardly wait to learn new words and practice them on her friends. One day she'll even go to regular school! She's so happy! She's a new child!*

*Now the three of us can be a real family!* ”

As I heard the tale of little Yufei's transformation, I thought back to One who cared enough to walk this earth two thousand years ago, unstopping the ears of the deaf and releasing tongues to shout for joy! And although Amity's utilizes modern technology and training, I realized how this small miracle is being wrought in Yufei's life today — because we also care!

Yufei is just one of 1.8 million deaf children under the age of 14 in China today. Like Yufei, many do have residual hearing ability which can be augmented by hearing aids and hearing training. If these children can be identified and trained during their optimum language-learning age (ages three through seven), many can be rescued and mainstreamed into public education and into the noisy world of children.

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**Apart from intervention at this early stage, however, little boys and girls like Yufei may very possibly remain deaf and mute for the remainder of their lives!**

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Initiated by Christians, China's Amity Foundation seeks to help innocents like Yufei who are caught at the margins of society. So in 1989 the Amity Rehabilitation Center for Hearing-Impaired Children was begun with 12 students. Caring professionals have designed an intense learning program carefully disguised as "playtime." Kids love it. And they learn!

This creative program has been widely reported in China's press. In one newspaper interview, an aging gentleman related unashamedly, "When I heard my grandson call me 'Grandfather' for the first time, I can tell you that I wept!"

China Connection/Amity are now duplicating this successful Pilot Program in several places in Jiangsu Province to train as many as 80 children like Yufei. Some programs even include a 24-hour boarding arrangement to maximize the learning. At current exchange rates, the cost per child ranges from \$120 to \$288 — a real bargain for one **full year** of hearing and speech therapy!

Amity thanks the many China Connection donors who gave in 1990 to help hearing impaired children like Yufei begin to function normally.

But 1991 classes begin this September. Funds are still needed to help little boys and girls enter the wonderful world of sound.

**P. S.** *Our little China-doll, Yufei who is now four years old and is talking boldly, heartily recommends this program!*

### CHINA VIDEOS NOW AVAILABLE

"Yufei and Friends" — (not the actual title) is the heartwarming 19-minute professional documentary of Yufei and her little deaf friends as they struggle to hear and then to speak in the Amity class.

"Winter is Past" — crafted in 1986 by the Southern Baptists, this is an intimate, moving 26-minute look inside the Church in China as it has emerged from the Cultural Revolution. It will leave you rejoicing! Guaranteed! Great for a small group!

To borrow these for a few days, just call China Connection, or drop us a note.





**Dr. G. Thompson Brown, China Scholar and Author, Joins Board of Directors**

Dr. G. Thompson Brown, known as "Tommy," was born and raised in China where his parents were missionaries. After leaving China for a stateside college education, he then served as a Presbyterian missionary to Korea. He later became Far East Secretary for the Board of World Missions and Director of International Mission for the Presbyterian Church. Now at Columbia Theological Seminary in Decatur, Georgia, he is China Consultant for International Mission and Associate Professor of World Christianity.

In his recent book, *Christianity in the People's Republic of China* (John Knox Press), he distills his lifetime knowledge of China and recent personal observations gained from trips to China and conversations with its church leaders.

In reviewing Dr. Brown's book for The Princeton Seminary Bulletin, Dr. Samuel H. Moffett describes it as:

*...the best single-volume survey yet written on the history of Chinese Christianity during the communist revolution...its great value is the balanced, unsentimental yet sympathetic way in which the author outlines and describes his subject...important reading...a first-rate survey.*

Besides his vast China-experience, contacts, and scholarship, Tommy brings a wealth of wisdom, vision, and grace.

### Meet the Newest Members of China Connection's National Board of Reference:

- |                              |  |
|------------------------------|--|
| <b>Dr. Richard Halverson</b> | <i>Chaplain of the U. S. Senate</i>  |
| <b>Dr. Arthur H. Glasser</b> | <i>Former China missionary and executive of the China Inland Mission, now Mission Professor, Fuller Theological Seminary</i> |
| <b>Dr. Paul G. Hiebert</b>   | <i>Professor of Mission/Anthropology, Trinity Evangelical Divinity School</i>  |
| <b>Dr. Gary W. Demarest</b>  | <i>Associate Director of Presbyterian Evangelism (PCUSA)</i>   |
| <b>Dr. David K. Winter</b>   | <i>President, Westmont College</i>   |

## 中 China Connection News Exchange

**China's Population numbers 1,133,682,501:** China's majority of "Han" Chinese top the list at 92 percent. The remaining eight percent divides into 55 national minority groups which reside primarily along China's borders. According to the 1990 census, China's largest minority groups are the Zhuang, Manchu, Hui, Miao and Uyгур.

**China's Flag:** On a crimson background, China's flag features one large gold star to represent its majority Han peoples. This star is surrounded by four smaller golden stars to represent its major National Minority areas. Tibet, Xinjiang, Inner Mongolia, and Manchuria.

**How ya gonna keep 'em down on the farm...?** The New China News Agency reports that China's rural population, now at 80 percent, is expected to drop to 60 percent by the year 2,000. This will require streamlined farming methods, and increased light industry in the cities to provide future employment.

**China's Alternative to Income Tax:** In China, able-bodied men and women are expected to donate 25 working days each year to public works projects. It is reported that the grumbling in China on these 25 days rivals that in the USA near our IRS tax deadline on April 15.

**From "queues" to "perukes" in 50 years:** Believe it or not, wigs are becoming popular in China, according to the Beijing Review. Following permanents and hair dyes, wigs are the third most common hair fashion for women. One recalls that just 50 years ago, men's long pigtailed were a common sight in China, especially among Confucian scholars. What a difference a half century makes!

Learn how to formulate a Chinese thought:

spirit + seeing = vision

"Vision," then, means "Seeing with Spirit"

**China Connection Board of Directors:** Dr. Gilbert Ashor; Dr. G. Thompson Brown Ms. Kathy Call; Mr. Peter Geddes, Jr.; Mrs. Sarah (Sally) V. Morrison.

**Consultant:** Dr. Philip L. Wickeri (Overseas Coordinator for the Amity Foundation.)

All contributions are tax-deductible.



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*FALL 1991*

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# Fall 1991

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NEW TITLES	2-13
HAWAIIAN CLASSIC REPRINTS	14
PHILIP'S TRAVEL GUIDES	15
HEALING TAO BOOKS	16
VIZ GRAPHIC NOVELS	17
PETER NEWELL CLASSIC CHILDREN'S BOOKS	18
BACKLIST	19-78
Art, Antiques, Crafts, & Collectibles	20
Cooking	29
Drama, Music, & Dance	32
Fiction, Poetry, & Literature	33
Flower Arranging & Gardening	40
Gift Books	41
Hawaiian History & Language	43
Heraldry & Genealogy	44
History & Biography	45
Language	48
Manners & Customs	55
Martial Arts	58
Origami	63
Religion, Philosophy, & New Age	64
Science, Nature, & Hiking	69
Sports & Games	70
Travel	73
Children's Books	76
INDEX	79
ORDER INFORMATION	84

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**SEOUL SHOPPING GUIDE**

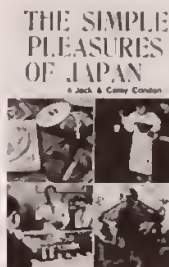
by Richard B. Rucci. (SI) This guide to shopping in Korea's capital city is a bargain bonanza for tourists and first-time foreign residents of Seoul. Where to go for what you want, how to get there, and economic purchasing—all are thoroughly covered, offering a touch of adventurism designed to make shopping a pleasure instead of a task! 64 pp. (including 14 pp. of colorful ads). 4¾" x 8". Color and 8&W photos. Line drawings. Maps, English/Korean glossary of shopping terms and phrases. ISBN 0-8048-1418-X (softcover) **\$3.50**

**SHOPPER'S GUIDE TO JAPAN**

by Boye De Mente. (YEN) Is it at Akihabara or at Aoyama where you get the great deals on stereos? Where should you go to look at Japanese antiques? What if you see a coat you like but it's not your size? Problems? Not at all with this handy guide to shopping in Japan. 128 pp. 4¼" x 6". ISBN 0-8048-1642-5 (softcover) **\$5.95**

**THE SIMPLE PLEASURES OF JAPAN**

by Jack and Camy Condon. (SC) A guidebook to Japan for people who already have a guidebook to Japan. More than 100 practical, money-saving tips on experiencing the real Japan that is all around you, and most of the pleasures are free. The book will serve to refresh the mind for the resident, give good suggestions to the visitor, and serve as an attractive reminder of life in Japan. 148 pp. 5" x 7¼". ISBN 4-07-973843-9 (softcover) **\$9.95**

**TOP SHOPPING IN JAPAN**

by Tetsuya Ogaki. (SI) "The title of this handy, soft-cover book, *Top Shopping in Japan*, is somewhat misleading because a great deal more than shopping is included. There is interesting and helpful information on Japanese dolls, swords, pottery, alcoholic beverages, stationery, bamboo, and paper crafts, antiques, and a whole lot more. . . . Though primarily written as a travel guide for tourists who have no knowledge of the Japanese language and customs, even the foreigner with several years in Japan under his belt can learn a lot from this volume."—*The Daily Yomiuri* 304 pp. 5½" x 10¼". 154 color pp. Maps. ISBN 0-8048-1477-5 (softcover) **\$19.95**

**WEEKEND ADVENTURES OUTSIDE TOKYO: Travel With a Historical Twist**

by Tae Moriyama. (SC) This unique guidebook is based on the author's travel notes. She introduces you to little-known but interesting places in Nikko, Hakone, Kamakura, and 17 other famous spots. Its explicit directions and clear maps make it the perfect companion for any and all visitors. 358 pp. 5" x 7". 4 pp. in color. ISBN 4-07-975049-8 (softcover) **\$19.95**



## CHILDREN'S BOOKS

**THE AMERICAN BOYS HANDY BOOK:  
What to Do & How to Do It**

by Daniel C. Beard (CET) "If you are a boy, or know a boy with a broken television set, get *The American Boys Handy Book* and fill time making a boomerang, or a kaleidoscope, or theatrical costumes, or a snare for a prairie chicken. (But it doesn't say a word about how to repair the television set.)"—*Saturday Review*. Age group: 10-up 392 pp. 5½" x 7½" 260 illustrations. ISBN 0-B04B-0006-5 (hardcover) **\$14.95**

**AMERICAN-JAPANESE TALKING & COLORING BOOKS SERIES**

(CET) Activity books for primary school children. Each book has 16 pages of drawings and corresponding American-Japanese terminology. Geared for social studies and for fun with art and colors. Each (softcover) book. 16 pp. 8¼" x 11¼". (See checklist for individual titles and ISBN numbers.) **\$1.95 each**

**THE BIRTH OF TANGUN:****The Legend of Korea's First King**

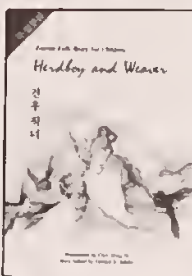
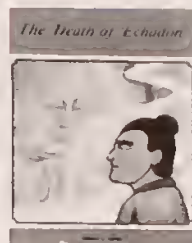
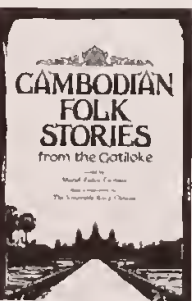
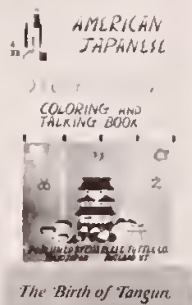
by Edward B. Adams. (SI) Beautifully illustrated, *The Birth Of Tangun* reflects a lovely legend Korea becomes a nation by means of a miracle as an enchanting she-bear is transformed into a willowy woman of wisdom. Together she and her husband rule over their lovely kingdom. 2B pp. 8½" x 11¼". ISBN 00000-000-61 (hardcover) **\$7.50**

**BLINDMAN'S DAUGHTER:****Korean Folk Story for Children**

edited by Edward B. Adams, illustrations by Choi, Dong Ho. (SI) A girl's devotion restores her father's eyesight. Filial piety—the duty of children to their parents—is the main theme here. Great care has been taken in the pictorials to render a true image of the cultural legacy of Korea's past. 32 pp. 7½" x 10¼". Bilingual. Color illustrations. ISBN 0-B04B-1472-4 (hardcover) **\$8.95**

**CAMBODIAN FOLK STORIES FROM THE  
GATILOKE**

retold by Muriel Carrison, translation by Ven. Kong Chhean (CET) The Gatiloke is a collection of folk stories that is part of the ancient literary traditions of Cambodia. Stories presented here are the first Gatiloke tales to be published in the English language. The tales, which have a 2,000 year-old heritage, portray the heart and soul of the Cambodian people. They tell of the heroes and magic of their dreams and hopes; of the humor and pathos of daily life; of the greed and pettiness of kings and gods. 140 pp. 6¼" x 9" 60 B&W illustrations. Glossary, appendix. ISBN 0-B04B-151B-6 (hardcover) **\$15.95**

**THE DEATH OF ECHADON—How Buddhism  
Came to Silla**

by Edward B. Adams (SI) The legend of Buddhist martyr Echadon, whose death historically rocketed the popularity of Buddhism in Silla, where Shamanism was previously strong. 2B pp. 8½" x 11¼". Color illustrations. ISBN 0-0000-000-63 (hardcover) **\$7.50**

**FAVORITE CHILDREN'S STORIES  
FROM CHINA AND TIBET**

by Lotta Carswell Hume, illustrations by Lo Koon-chiu (CET) "They are excellent stories and should hold the attention of the younger set for hours if your voice holds out."—*Sacramento Bee*. Age group: 6-9. 120 pp. 7¾" x 8¼". 12 color, over 80 B&W illustrations. ISBN 0-B04B-1605-0 (softcover) **\$14.95**

**HERDBOY AND WEAVER:****Korean Folk Story for Children**

edited by Edward B. Adams, illustrations by Choi, Dong Ho. (SI) The moral value of working diligently in society is apparent in this story, which tells why magpies form a fluttering bridge spanning the Milky Way so two star-crossed lovers may meet each year, but only for a single evening. 32 pp. 7½" x 10¼". Bilingual. Color illustrations. ISBN 0-B04B-1470-B (hardcover) **\$8.95**

**THE HOLE BOOK**

verse and illustrations by Peter Newell. (CET) Bang! went the pesky gun and Whiz! away flew its breathtaking bullet leading young Tom Potts through all sorts of unexpected scenes and adventures, each funnier than the last. Finally, the bullet meets something that can stop it, and luckily for Tom, because "It might have gone clear around the world and killed him on the spot." A classic book for children of all ages! 50 pp. 7¼" x 9". Full-page 2-color illustrations. ISBN 0-B04B-149B-B (hardcover) **\$12.95**

**JAPANESE CHILDREN'S FAVORITE STORIES**

edited by Florence Sakade; illustrations by Yoshisuke Kurosaki. (CET) "Truly a gem for any library. Destined to give joy to children in every land; sure to create sympathetic understanding."—*Roanoke Times*. Age group: 6-9. 120 pp. 8½" x 8". 90 color and B&W illustrations. ISBN 0-B04B-02B4-X (boxed hardcover) **\$16.95**

**THE JAPANESE FAIRY BOOK**

compiled by Yei Theodora Ozaki. (TUT) Beautiful legends and fairy tales of Japan written for the children of the West. Age group: 10-up 320 pp. 4¼" x 7". 66 B&W illustrations. ISBN 0-B04B-0BB5-6 (softcover) **\$9.95**

**KING MUNMU OF SILLA—A Korean Ruler Who United His Country**

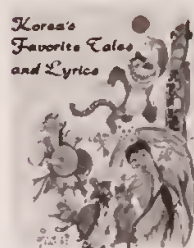
by Edward B. Adams. (SI) The tales of King Munmu are some of the most notable and best known to all Koreans. This story tells how King Munmu kept his nation united during his lifetime and how, after he died, his spirit turned into a sea dragon to protect the nation forever. 28 pp. 8¾" x 11¼". Color illustrations. ISBN 0-0000-000-65 (hardcover) **\$7.50**

**KINTARO'S ADVENTURES and Other Japanese Children's Stories**

edited by Florence Sakade, illustrations by Yoshio Hayashi. (CET) Some of the best-loved, most requested stories and legends of Japan. Age group: 6-9. 60 pp. 8½" x 8". Color and B&W illustrations. ISBN 0-8048-0343-9 (softcover) **\$8.95**

**KOREA'S FAVORITE TALES AND LYRICS**

edited by Peter Hyun; illustrations by Dong-il Park. (SI) Tinged with humor, sadness, happiness, hope, and love, these stories include "Konji and Patji," about an orphaned girl who is treated very badly by her stepmother and stepsister but finds her reward, "The Dancing Village," how one never learns to appreciate home until one is out on one's own; "The Three Sons," how three boys, each given a small token by their dying father, use their tokens in a different manner to find wealth and happiness. 124 pp. 8½" x 11". Color illustrations. Large format for easy reading. ISBN 0-0000-000-68 (hardcover) **\$12.95**

**KOREAN CINDERELLA:****Korean Folk Story for Children**

edited by Edward B. Adams; illustrations by Choi, Dong Ho. (SI) An amazing counterpart to European versions of this famous tale—though a bright red shoe substitutes for a glimmering glass slipper! 32 pp. 7½" x 10¼". Bilingual. Color illustrations. ISBN 0-8048-1473-2 (hardcover) **\$8.95**

**KOREAN FOLK TALES FOR CHILDREN (Vol. 1-10)**

adapted by D. Vorhees, M. Mueller, & Kim Yong-kol; illustrated by Kang Mi-sun, Pak Mi-sun, & Kim Yon-kyong. (HC) Twenty timeless tales, lavishly illustrated in full color. Written in clear and simple English, each charming volume contains a pair of Korean folk tales that are beloved the world over. While remaining true to their age-old tradition, these 20 modern adaptations are designed to appeal to today's children. Each hardcover volume: 46 pp. 9" x 8". Color illustrations. **\$5.95 each** (See checklist for individual titles and ISBN numbers.)

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by Eileen F. Moffett, paintings by Song, Kyu-tae. (SI) Twenty-six beautiful Oriental paintings show children the Korean ways of playing, eating, and sleeping, as well as observing familiar traditions such as the first birthday party, wedding ceremonies, and paying respect to one's elders. Each lovely illustration is accompanied by easily-understood text describing the historical and cultural significance of the pictured event. 56 pp. 8¾" x 11¼". Full-color offset printing. ISBN 0-8048-7013-6 (hardcover) **\$10.95**



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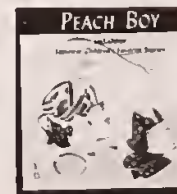
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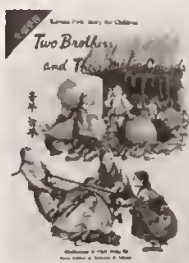
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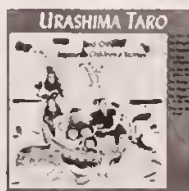
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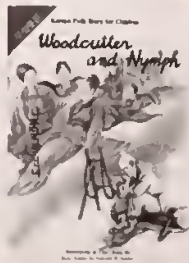
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pletely candid discussions of both clergy roles and the availability of clergy support systems within the perspectives of a sexual theology.

Rediger organizes his materials around four issues, the first being the dynamics of what he calls the "star factor" as associated with the pastoral role, and the related inclination not to recognize pastoral vulnerability amid the very real situational temptations toward sexual malfeasance within the role itself, i.e., expectation of intimacy, issues of dependency, and heightened emotionality. While his reporting and analysis focus on clergy, here, to his credit, he seeks to "see" through the eyes of victims.

In the second section he groups situations of clergy sexual malfeasance under the rubric of addiction. Cases presented in the categories of sexual addiction, affairs, incest, pedophilia, rape, and sexual harassment are introduced, stated, and then commented upon. The third section reports on a variety of issues: homosexual orientation, masturbation, sexual torment, sexual incompatibility, and transvestism. In closing, Rediger offers perspectives on care for clergy sexuality and several guides for ethical behavior. Guidelines for prevention and support are also included.

The publication of these cases is commendable. Much as Seward Hiltner was the first theologian to respond to the early Kinsey Reports, so does Rediger challenge all readers to deal with data that they may not like, but that shout out something about the human, and more specifically the clergy, situation. The invitation to dialogue about the need for sexual ethics in the ministry, for support structures for clergy, and for placing the dialogue within the perspectives of a contemporary sexual theology must not be argued. It is educationally and professionally irresponsible not to have such discussions intrinsic to (not elective within) a seminary curriculum. Denominational executives are to be held accountable by all for addressing specific situations directly and for responsible ways of processing them that do justice to victims as well as care for a variety of personal dynamics.

Hopefully Rediger's courageous beginning will bear fruit in other crucial areas of sexual dialogue. The cases are primarily those of male subjects; what dynamics and definitions of malfeasance might emerge if clergy female sexuality were similarly explored? It is too easy to see these issues as only manifestations of the problematics of male sexuality. We hope that the same openness to disclosure would mark female malfeasance, and that it not be obscured by denial as male malfeasance was hidden through power manipulations.

Rediger's work is interpreted through the framework of an emerging sexual theology as defined by James Nelson. It would be worthwhile to discuss the same issues within the framework of Carter Heyward's sexual theology as well as to be aware that there are crucial cross-cultural, social class, and theological differences concerning this very genre of sexual theology. Rediger's incisive invitation is only a beginning; we should not be surprised to see alternative frameworks for moral discourse about clergy sexual ethics emerge.

ANNE WOODDELL HEATH AND PEGGY ANN WAY  
Eden Seminary

Princeton Sem Bulletin  
Vol. 12, No 3 New Series, 1991 (Nov.)

1991

Armstrong, Richard. *The Pastor-Evangelist in the Parish*. Louisville: Westminster/John Knox, 1990. Pp. 244. \$13.95.

This book is for pastors who want to take seriously a quickening of concern for evangelism in the American church but don't know what to do about it. It makes equally compelling reading for those who brush the whole thing aside with the remark, "Everything I do is evangelism, and besides, my job is to equip others to do it."

Professor Armstrong, recently retired from Princeton Theological Seminary's Ashenfelter chair of Ministry and Evangelism, knows how to talk both to the convinced and the unconvinced. He writes from a life of experience ranging from professional baseball to the parish ministry and theological education. His style is practical and personal and enriched with illustrations remarkably relevant to actual parish situations.

This is the third in a series of three volumes on the pastor as evangelist. In two earlier works he has described an urban ministry in a fast changing neighborhood, *The Oak Lane Story*, and, in his classic, *Service Evangelism*, he laid down the foundational premise of all his writings: evangelism is rooted in "the biblical image of the church as the servant people of God." Now he has written the best hook of his career.

From the earlier works he draws what he calls a "textbook" definition of evangelism. Its prerequisites are faithfulness to Bible standards, theological integrity about God and human nature, a living, personal faith and a love for all kinds of people. Then the definition, given with the reminder that different situations call for different approaches: Evangelism is both proclamation and calling. It proclaims the kingdom of God by word and deed. It calls to repentance, to personal faith in Jesus Christ as Lord and Savior, to active church membership, and to obedient service in the world. As Armstrong goes on to describe it, evangelism is a sharing of one's faith, never coercive but confessional, not arguing a position but affirming the power of faith in real life, and always remembering that "the ultimate converter of human hearts is God alone."

Furthermore, evangelism does not live by definition. It comes to life for the pastor only when he or she moves beyond reflection and routine—necessary though both study and schedule will always be—and discovers evangelistic possibilities at every level and in all the multiple responsibilities of the parish ministry today. The book divides into six parts, one for each of six major roles a pastor is called upon to play: visitor, counselor, teacher, discipler, administrator, and public figure. Evangelism not only fits effectively into all the roles; it is indispensable to them all for the health of the parish.

Admittedly, not every pastor readily adds evangelism to a list of indispensable. In pastoral visitation, for example, isn't evangelism an invasion of privacy? That depends on how it is done. This section of the book recognizes the value of social calling and the immense importance of simply getting acquainted. But no pastoral

call is strictly social, and if the visiting never gets beyond the superficial, it is not wrong to terminate a no-win situation.

When the pastor is counselor, doesn't that call for listening, not evangelizing? But that is a false disjunction, says Armstrong. Beware of psychology without theology, and vice versa. "Most psychological theorists have no place for sin in their understanding of human nature." And by the same token most pastors are amateurs as psychologists. The rule is: know when to refer!

The sections on the pastor as teacher and as discipler explore how to introduce evangelism into the familiar but not always welcoming environment of the church congregation. They contain chapters relating to the pulpit, teaching style, worship, stewardship, service, and leadership, in ways sometimes surprising but always practical.

Even the pastor as administrator is an evangelist in Armstrong's book. From fifty to seventy percent of the pastor's time, he finds, will be occupied with administration in one form or another. For some this can be frustrating. But Armstrong recalls that the biblical term for the gift of administration is derived from the word for "steering the ship." That makes the pastor-administrator more than a mere manager. He or she is helmsman and navigator for the whole congregation. As such, the pastor evangelist in the parish will find windows of evangelistic opportunity to open in every one of the many offices of the pastorate.

This is a book for our times, for every pastor, and indeed for all Christians insofar as we believe in the priesthood of all believers.

SAMUEL HUGH MOFFETT  
Princeton, NJ

*The Pastor as Religious Educator.* Robert L. Browning, ed. Birmingham, Alabama: Religious Education Press, 1989. Pp. 277. \$14.95.

Many pastors report being inadequately prepared for educational ministry in the local church. They discover that Christian education is far more important to congregational life and mission than they ever suspected during their seminary years. What is a pastor to do? One suggestion is to discuss with other pastors and with laity this new book edited by Robert L. Browning.

While there are other books on the subject, *The Pastor as Religious Educator* is not the usual fare. The focus is not on running or coordinating the church's education program, but rather on important aspects of congregational revitalization and mission effectiveness. Pastors are portrayed as team leaders who, in partnership with laity, have particular responsibilities and opportunities for kindling vital personal and communal life in the local church.

Browning, Professor of Christian Education at the Methodist Theological School in Ohio, has assembled an able collection of writers. The writers are pastors and

seminary faculty with significant parish experience. Each is able to address the realities of church life and pastoral ministry with insight.

The book includes chapters on teaching the Bible, developing a leadership team, nurturing the prayer life of a congregation, and ways to link nurture and worship more closely together. The chapter on black pastoral leadership will be thought-provoking for all congregations. A chapter on the communications revolution and its impact on the congregation is a timely contribution. The book concludes with case studies on pastoral leadership in a multi-cultural setting, and in "middle" America.

A frequent criticism of multi-author works is a general lack of unity and cohesiveness. While different writing styles, diverse points of view, and abrupt transitions in this collection give an unevenness common to a work of this nature, the consistent emphasis on a style of pastoral ministry that encourages ministry of the laity gives unity to the whole. Browning lays the foundation in the introduction, observing that the "priesthood of all believers" is no longer just a Protestant doctrine, but a source of vitality and renewal that belongs to the whole church. Of special note, valuable bibliographies after each chapter include Roman Catholic and Orthodox as well as Protestant sources.

Some readers will miss a chapter on specific ways for pastors to relate to the Sunday school or, for Roman Catholics, the CCD (Confraternity of Christian Doctrine). Another book by the same publisher, *Renewing the Sunday School and the CCD*, edited by D. Campbell Wyckoff, is a recommended companion to Browning.

Browning's book is a valuable resource for pastors and congregations, a book to ponder and share with anyone concerned about revitalization of the church and its educational ministry.

M. LUKE HARKEY  
Boston University School of Theology

*And Blessed Is She.* David A. Farmer and Edwina A. Hunter, eds. San Francisco: Harper & Row, 1990. Pp. 247. \$18.95.

In quantity and quality this is a good book. It is timely in its general intention and in the opinion of any homiletician, it was overdue. This is not to imply that it is simply a supplier of role models. In the realm of preaching, role modelling may not be as necessary a phenomenon or vehicle as it can be in some other disciplines. The distinguished Welsh preacher, Trevor H. Davies, remarked one day to a group of seminarians: "I was never more completely a failure in my preaching than when I attempted to imitate someone else." As a contribution to the history of preaching, however, this collection of sermons by women, past and present, fills a void every teacher of homiletics has lamented.

The editors of this volume—David A. Farmer, a parish minister and editor of *The Pulpit Digest* and Edwina A. Hunter, professor of preaching at Union Theo-





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SPM Book Review p 112

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sion and break apart (often oppressive) definitions. Following his own (valuable) advice, Moran is sensitive to the voices of women and looks internationally to Britain. He could do more. He does not call upon the wisdom of folks whose experience would dramatically "restate questions," such as those with praxis orientations who might question so many words about meaning that are distanced from concrete practice.

The book is full of good questions (such as what it means to teach *morally* rather than what it means to teach *morality*) and powerful insights (for example his critique of the image of "making" in the first chapter). However, Moran's plunge into meaning is risky. In his effort to "let in more meaning," Moran at times obscures that meaning. He plays with too many words (faith, nurture, teaching, education, morality, profession—to name a few). And, while resisting definition, he makes numerous distinctions (for instance, the one between homiletic and therapeutic speech that approaches a dichotomy) that limit without the benefit of clarifying.

These risks come with the territory. Moran, his thesis statement aside, makes no pretensions of offering a complete system. He himself feels "more like a beginner who is just starting to see how the pieces fit together." The reader will not finish the book with an answer to the central question, "What is religious education?" However, she or he will be more aware of the range of issues that are involved in moving with the question.

CAROL LAKEY HESS

Union Theological Seminary in Virginia

Brown, G. Thompson. *Christianity in the People's Republic of China*. rev. ed. Atlanta: John Knox Press, 1986. Pp. xii + 248. \$9.95.

This is the best single-volume survey yet written on the history of Chinese Christianity during the communist revolution. It includes a pithy introductory summary of the whole history of the church in China since its Nestorian beginnings in the 7th century, and a helpful chronology, but its great value is the balanced, unsentimental yet sympathetic way in which the author outlines and describes his subject: the stormy, controversial years from the establishment of the People's Republic in 1949 to the death of Mao in 1976 and the first dramatic decade of the "opening to the West" which followed.

Two chapters trace the roots and rise of the revolution with commendable honesty. The rest of the book deals directly with its effect on Christians and the church. Brown divides this major emphasis of his history into three chapters on the Mao revolution to 1976, and three chapters on the first post-Mao decade to 1986.

The first stage, "Christianity and the New China," 1949-1956, deals with the shocks of adjustment to a communist government which officially promised religious liberty but equally officially declared its antagonism toward religion. It de-

scribes the hopeful efforts of Protestants and Catholics to preserve a visible church witness without fatal surrender to state control.

The second state, "The Great Leap Forward," 1956-1966, saw a hardening of communist pressures as the economy faltered, and freedom of speech was briefly granted and quickly withdrawn. Protestants moved toward unification into a denominationless form of public Chinese Christianity, the Three-Self Patriotic Association. Roman Catholics were forced into a more radical change which required severance of ties to the Vatican and the organization of what became the "Chinese Catholic Patriotic Association."

The third stage covers "the ten lost years" of the "Proletarian Cultural Revolution," 1966-1976. All churches were closed, whether Three-Self, or Patriotic Roman Catholic. Thousands were forced into prisons or work communes. The cult of Mao flourished. But hidden from sight, and largely unknown to the outside world, meetings in house churches began to multiply across the country.

1976 was a year of pivotal change into a fourth stage. The death of Mao ushered in what seemed to be the beginning of a whole new era. Brown's three chapters on the ten years after Mao, from 1976 to 1986, were written and revised before the Tien-An Men Square incidents and catch with first-hand intensity the exhilaration and surging growth of Chinese Christianity which followed the discrediting of the violent excesses of the cultural revolution.

Particularly valuable is the even-handed way the book deals with the tensions between two kinds of Protestant survivors: the Three-Self Movement which kept a national, visible witness to the faith alive but in so doing became vulnerable to charges of compromise, and the fast-growing House Church Movement which preserved the faithful independence of its informal meetings at the cost of an almost complete loss of trained leadership. How each movement dealt with its own problems, and how each began to reach out to the other—not without pain and not yet with conspicuous success—is important reading for anyone who tries to understand the present church situation in China.

The author does not attempt to judge between the various claims made about church growth in China, but sensibly contents himself with terming it "phenomenal." He reports that at the beginning of the revolution in 1949, the accepted figure for the total Christian community (Protestant and Catholic) was five million. By 1985 Catholics alone were estimated at three to eight million. Protestants, who were a smaller one-third of the total in 1949, now "almost certainly" outnumber Catholics, he says, and quotes estimates in the mid-1980s which vary wildly from a "rock-bottom" figure of four million to as much as twenty-five million. The latter number, he thinks, "seems highly inflated" (pp. 78, 187).

Libraries should make sure that they have the revised edition, conveniently identified by a yellow stripe on the cover. It corrects an imbalance in the first edition by enlarging its coverage of Catholic and House Church Christianity.

Few authors in the west are better equipped to give us this first-rate survey.

Brown was born in China, served in Korea as a Presbyterian missionary, was called back from Asia to lead his denomination's board of world mission, and is now an associate professor of World Christianity at Columbia Theological Seminary.

SAMUEL HUGH MOFFETT  
Princeton Theological Seminary

# To Confess the Faith Today

Jack L. Stotts  
and Jane Dempsey Douglass, Editors

---

**T**his book is an introduction to the deliberations of the special committee assigned to formulate a new Brief Statement of the Reformed Faith for the newly reunited Presbyterian Church (U.S.A.), for possible inclusion in the *Book of Confessions*.

Designed for clergy and lay people in congregations, the book makes an excellent resource for exploring the question of why and how the church can, should, and may confess its faith today, in a pluralistic world and in an ecumenical context. Also, it provides a basis for considering certain theological issues that emerged as significant for a contemporary confession.

In addition to Jack L. Stotts and Jane Dempsey Douglass, the contributors are John H. Leith, David Willis-Watkins, William C. Placher, George H. Kehm, James D. Brown, Clarice J. Martin, and Antoniette Wire. All are members of the special committee.

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Jack L. Stotts is Professor of Christian Ethics and President, Austin Presbyterian Theological Seminary, Austin, Texas.

Jane Dempsey Douglass is Hazel Thompson McCord Professor of Historical Theology, Princeton Theological Seminary, Princeton, New Jersey. She is author of *Women, Freedom, and Calvin*.

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**J. Christiaan Beker** is Professor of Biblical Theology at Princeton Theological Seminary and author of three other books from Fortress Press, *Paul the Apostle*, *Paul's Apocalyptic Gospel*, and *Suffering and Hope*.

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HOLIDAY GREETINGS FROM KOREA! During this season of the year as we celebrate the gift of God's love through His Son, we also want to celebrate the gift of love and friendship with so many of you--- special people we have come to know through the years. From our home in Seoul to yours we extend greetings and our wish for a joyful Christmas Season and a New Year of blessing and opportunity.

THE KOREAN SCENE. Three days ago an event took place here that has diminished all other news. North Korea and South Korea signed an agreement of reconciliation and non-aggression. This could be the most important document signed here since the 1953 armistice which stopped the Korean War. While some are skeptical, many are optimistic here that this could mean the end of decades of constant tension and the beginning of a process of reunification. Yesterday at the small Korean church I attended, as the pastor led the congregation, they wept openly and prayed fervently that the 70 million people on the Korean peninsula might again become "one nation and one family through the blessing of God." And that is the prayer of Christians everywhere.

OUR FAMILY. This summer we were on furlough in Raleigh, residing in the missionary apartment provided by First Baptist Church. Due to the brevity of time our travel and visits were limited. June's mother, in South Carolina, passed away in July. We were grateful that we were in the USA when this occurred. One weekend we were in Clyde, at First Baptist Church, where we served prior to coming to Korea in 1956. What a happy weekend of reunion and remembrance we had there! J. G. also spoke in his home church in Hillsborough. Jim is working in television production in Raleigh and a part-time graduate student at Duke. John is a full-time graduate student at NCSU. He and Nancy have three children--who are GREAT grandchildren! Jim has recently informed us of a possible wedding next summer. So we may show up in the Raleigh area again next year for a brief time.

OUR WORK HERE. The Lord continues to bless and give growth to the efforts of His people here. We are both involved in a variety of work. J. G. has begun a three-year media project involving the production of materials for use by Korean Baptists to facilitate personal Christian growth and church/denominational development. There are now some 1750 Baptist churches in Korea and nearly one-half of these are in the greater Seoul area.

FINALLY. It would be GOOD to hear from you. We do not write as often as we would like. One of these years--1995?--we are going to return to the USA. But for now, our place seems to be here. Keep in touch and remember us as you pray.

With our love and best wishes,

J. G. and June Goodwin

*FOR SOME OF US BAPTISTS IT IS  
ALL BUT IMPOSSIBLE TO BE OPTIMISTIC  
THESE DAYS! WE WONDER WHAT OUR*

*FOREIGN MISSION TRUSTEES WILL DO NEXT! J.G.*



# A WORD FROM

DR. VICTOR KOH



**1991** has been a good year for us in East Asia.

In January, we saw the opening of Vietnam, Cambodia and Laos for ministry. Although many other groups are going in to help rebuild the ruins of war, only the message of Christ can bring true healing and lasting peace. Some of the small groups my staff have been working with are already seeing spiritual multiplication. In one group, it is reported that they are seeing at least 30 new conversions every week.

Recently, we saw the opening of another kind of ministry – to the Penan tribal people of Sarawak. Reaching out to these people has limitations. The people are very primitive, some still clad in G-strings for attire, and hunt in the jungle for food. And the location is hard to get to. We have to climb mountains and cross treacherous rapids to bring the Word to them. I am praying for medical and other relief groups to go with our staff in the future.

The harvest is truly ripe and we need laborers. We are focusing on the tasks of training, exposing, winning, building and sending. This year, from Singapore, we sent out more than 100 staff and disciples for mission trips to Eastern Europe. The Koreans sent out 90+ delegates to the Philippines, Japan, and Hong Kong. I strongly encourage staff to cross cultural barriers to conduct training, and preach the Gospel. From East Asia, we have sent staff to serve as campus and church workers, and as staff trainers, to more than ten countries around the world, eg., France, the Philippines, and South America.

Yes, we must make Christ known by every means. We need



to reach every strata of society, be they executives, students or villagers. We must bring in the Gospel in person, through preaching, music, videos, the JESUS film, and through radio broadcast. Right now, I am working with a team in my office to prepare radio scripts for broadcast into China in cooperation with Trans World Radio. 'We must work while it is still day for night is coming when no man can work.'

We are putting our entire New Life 2000: New Life Training Center curriculum into Chinese radio scripts to train Chinese Christians over the air waves. We praise God for TWR's partnership with us to win and build the Chinese people for Christ.

In 1992, we will be launching New Life 2000: Taipei from July 5 to 26. We are praying for 3,000 participants, half of whom to come from outside of Taiwan. Korea is already planning to send 1,600 trained Korean Christians to help reach Taipei for Christ. Dr. David Hock-Tey, Chairman and brain behind the project, aims for 600,000 persons to be exposed to the claims of Christ in the first three weeks.

This season, as we take time to reflect on the birth and mission of our Risen Lord, Jesus Christ, let us not forget our Lord's mandate to 'preach the Gospel to every nation.' Thank you so much for joining hands with us in taking the Good News of Christ to every nation. We appreciate you, your prayers and financial support for our staff and our ministry.

I wish you joy and peace for Christmas and the New Year.

KOREA

# KOREA

## SUMMER MISSION

# OUTREACH



This summer, Korea CCC sent out 904 staff and disciples on mission trips. 372 went to Japan, 327 to the Philippines, and 205 joined the New Territories outreach in Hong Kong.

The team to Japan worked closely with 30 local churches. Besides one-on-one sharing, they proclaimed Christ through musical and ballet performances.

The team to the Philippines comprised also of doctors and nurses. They worked with 23 Filipino churches, witnessing, and screening the JESUS film. The medical team brought medical services to various villages. While the sick came for consultation and medicine, the Gospel was preached.

At the densely populated district of Shatin, Hong Kong, the 205 Koreans worked hand in hand with nine local churches. Through the JESUS film, musical and Korean Folk Dance performances, and through knocking on doors of the housing estates, they shared the Gospel faithfully.

It took more than hard work that caused the Koreans to be so effective. One staff in Hong Kong observed, 'Their fervency in prayer is very real. One time, they led us on a Jericho walk around a housing estate. When we reached our target area, the team leader signalled for all of us to fall into three rows, faces turned towards the flats. Before I knew it, all the Koreans were on their knees and praying. I heard quiet sobbing and loud crying, all asking God to save the people of Shatin. No wonder God hears them. Now I understand why one in four persons in Korea is a Christian.'

The teams spent more than 20 days in the countries they visited. 14,003 persons were exposed to the claims of Christ, and 5,228 indicated decisions for Christ.



Prayer

&

Praise

for East Asia

### KOREA

Remember our staff in Korea as they enter a prayer and fast conference to bring the year to an end and to plan for 1992.

### CHINESE MINISTRIES

Through David Hock-Tey's speaking ministry in October, 10,971 persons have been exposed to the claims of Christ.

### MACAU

We thank the Lord for the 159 NLTC trainees from the six NLTC centers in the country. Praise God too for the 108 home fellowship groups that are effectively discipling and conducting outreach programs through the JESUS video, evangelistic birthday parties, and street evangelism.

### MALAYSIA

More than 300 staff and church members joined in the recent Operation Jabez and exposed the Gospel to 5,181 persons. 891 indicated decisions for Christ.

### TAIWAN

Pray for the staff to have energy and wisdom to promote the NL 2000: Taipei saturation project throughout the country. We are praying for 50 to 100 churches to work together and 1,000 to 2,000 local believers to participate.

### EAST ASIA

Sharing the sowing and reaping of God's harvest within the East Asia ministry of Campus Crusade for Christ International.

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## Beliefs | Peter Steinfelds

### Clash at Canberra: A feminist radical's keynote renews an ancient debate on Christian diversity.

By most accounts, a dramatic and pivotal moment occurred last month at the assembly of the World Council of Churches, the organization that loosely links 316 churches with a collective membership of 400 million Christians.

On Feb. 8, the second day of the two-week meeting, Dr. Chung Hyun Kyung, a Presbyterian theologian from South Korea, addressed most of the 3,500 delegates and observers from 100 nations, who were gathered in Canberra, Australia. Her topic was the meeting's theme: the Holy Spirit and the renewal of creation.

Amid the sound of gongs, drums and clap sticks, the 34-year-old churchwoman was joined onstage by young Korean dancers wearing white like herself and two Australian aborigines in loincloths and body paint. She invited the audience to follow the custom of aboriginal Australians and other Asian and Pacific people by taking off their shoes to honor their "holy ground" and preparing to encounter God's spirit.

What followed would entrance many in her audience and anger others, even to the point that they would talk about leaving the World Council. It would also underscore a problem faced by believers since Christians confronted Hellenism: how to express their belief in terms meaningful to their local culture without abandoning their essential Christian distinctiveness.

Reading from a rice-paper scroll, Dr. Chung invoked the spirits of women and men oppressed through the ages. "Come," she began, "spirit of Hagar, Egyptian, black slave woman exploited and abandoned by Abraham and Sarah, the ancestors of our faith."

"Come," she eventually concluded, "spirit of the Liberator, our brother Jesus."

Included in her litany were Joan of Arc and other women burned as witches, all the victims of the Crusades and of Western colonization, Jews killed in the Nazi gas chambers, Vietnamese napalmed and boat people starved, those "smashed by tanks in Kwangju, Tiananmen Square and Lithuania," soldiers, civilians and sea creatures dying in the Persian Gulf fighting. She also summoned "the spirit of the Amazon rain forest" and of "earth, air and water, raped, tortured and exploited by human greed."

Then, deftly rolling the scroll into a cone, she set it aflame and let the ashes drift into the air.

In the soft-spoken presentation on the Holy Spirit that followed, Dr. Chung, who studied in the United States, drew not only on biblical images of Babel, Mammon and repentance but also on Korean concepts of wandering "ancestor spirits" and "Ki," or "life energy."

She portrayed the Holy Spirit in terms of Kwan In, the enlightened one

who delays her passage to nirvana so as to help others achieve enlightenment and who is popularly venerated in Korea as a goddess of compassion and wisdom.

Dr. Chung received a standing ovation. But as Jean Caffey Lyles reported in the weekly Christian Century, one Eastern Orthodox delegate noted, "There was passionate applause, but there was also passionate silence." Leaders of Eastern Orthodox churches were distressed by what they considered an illegitimate blending of pagan and Christian elements. In a statement issued at the end of the meeting, they said, "Our tradition is rich in respect for local and national cultures, but we find it impossible to invoke the spirits of 'earth, air, water and sea creature.'"

Expressing "disquiet" at any dialogue with religions that might not be scrupulously true to "biblical faith," the statement asked whether the World Council had not strayed from its chief aim of restoring unity among Christians. "Has the time come," the leaders asked, for the Orthodox "to review their relations with the World Council of Churches?"

Some will see from the Canberra episode only confirmation of the frequent charges that the World Council has traded its theological birthright for the pottage of whatever ideological currents run strongest among third-world intellectuals. Some delegates thought there was little chance that the Orthodox churches, which represent 160 million Christians, would withdraw from the world group. But the Rev. Joan Campbell, who headed the American office of the World Council until becoming the new Secretary General of the National Council of Churches, said the possibility should be taken seriously.

Yet this clash at Canberra could be seen as an extremely healthy one. As Ms. Campbell said, it put on the table not only the question of adapting Christianity to local cultures but also the basic issues of what limits to diversity Christian unity demands and how those limits are set.

Compounding the drama in Canberra, Dr. Chung's presentation had

been preceded by one from Patriarch Parthenios of Alexandria, Egypt. The Patriarch's text was not at all stodgy, but it was read, lecture-like, by another Orthodox cleric because the Persian Gulf war had kept the Patriarch at home. Thus the invidious contrast between the old and the new, between the bearded and black-garbed male hierarch and the youthful and white-robed female radical.

The image is, of course, deceiving. The Orthodox churches may be ancient, but, suddenly freed of Communist domination, they are in a sense the newest, and certainly among the fastest-growing, of Christian groups.

The Rev. Daniel P. Matthews, rector of Trinity Episcopal Church in Manhattan and a participant in the Canberra assembly, said Dr. Chung represented the effort to "contextualize" the Christian faith, to make it relevant to its political, economic and cultural context.

At the same time, he added, "the fascinating thing is that in Eastern Europe the Orthodox survived because they did not succumb to the context but maintained their traditions with profound clarity." There is great power in each point of view, he argued, and a great need to bring them into conversation.

Unfortunately, the Canberra assembly cast doubt on the council's capacity to go much beyond such initial confrontations. Like Patriarch Parthenios, the meeting was somewhat waylaid by the gulf war, which tied up delegates with proclamations and resolutions.

An intricate system of quotas for electing leadership by continent, church, race, age and sex led to bitter wrangling and embarrassing floor fights. "Fifteen people were all screaming 'point of order' at the same time, none of them knowing what it meant except that it was a way to get the chair's attention," said one observer.

But the World Council of Churches remains the only place where a patriarch from one of the first great centers of Christianity and a feminist liberation theologian from a church less than a century old could not only be joint keynote speakers but also embrace the hope that, however long it takes, their successors will someday be united, sharing the same communion table both as recipients and as ordained celebrants.

# MEGA-CITIES

POINTS OF THE COMPASS

## Seoul Seeks Its Own Voice After Years in the Shadow of War

By Clayton Jones

Staff writer of The Christian Science Monitor

SEOUL

WHEN reminded that their city is just 30 miles from the border with communist North Korea, people in Seoul sometimes tell this joke: If North Korean tanks ever tried to invade, they would get stuck in Seoul traffic.

The joke became popular two years ago when the number of cars on the city's streets suddenly jumped by one-third in a national fit of "me-too" consumerism that caused rush hour to stretch from two hours a day to almost anytime at all.

In fact, during last August's thanksgiving holiday, traffic jams were so atrociously long in Seoul that 10 helicopters were used to lift vehicles that had stalled or were smashed up.

"The government doesn't want Seoul to be a mega-city," says Chung Jong Hwan, a national transport policymaker, "but the reality is otherwise."

While their northern cousins have languished under a Stalinist regime, South Koreans have pushed themselves pell-mell toward the status of a newly industrialized country.

Along the way they have raised their nation's capital, phoenix-like, from the ashes of destruction in the 1950-53 Korean War into a world city - but with world-class problems.

Just three decades ago, Seoul did not even rank as one of the 25 biggest cities. But by the year 2000, it is expected to be seventh in size with 22 million people in the metropolitan area, or 45 percent of the nation's population. By then, Seoul could also be on its second boom as the capital of a reunified Korea, or so officials in the South hope.

History hangs over Seoul's features much like the 770-foot observation tower that now dominates South Mountain, the city's

main peak. For most of this century, Seoul has been shaped or unshaped by the Japanese occupation, the Korean War, the presence of the United States military, a long dictatorship, and rapid economic growth.

The modern capital region is now home to 14 million people, with an estimated 500 more added each day. Seoul is one of the most densely populated places on the planet, with 137 people per acre.

"We have been busy pursuing a single most important goal: economic development. The consequence has been a lack of planning," says Kang Hong Bin, the city's policy and planning director.

"But by and large, the city is not in too bad a shape," he adds.

Compared to most mega-cities, Seoul has done well in moderating its growth, mainly because of the national government's efforts to distribute industrial investment, develop "satellite" cities, and keep basic services from falling off.

About half of all manufacturing jobs are in the Seoul area and city incomes are about 30 percent higher than the national average, but these are not considered wide disparities by third-world standards.

The vestiges of urban poverty - such as beggar children on the street - have slowly disappeared. Common laborers can make about \$50 a day. A welder or greengrocer has been able to afford a car recently.

"Seoul is a relatively better mega-city," says Choe Sang Chuel, an urban planning professor at Seoul National University.

### Rapid expansion

At its fastest rise during the late 1960s, the city's population went up almost 10 percent a year. And until 1975, Seoul proper grew faster than its suburbs. But in the last 15 years, the rates have reversed and the surrounding provinces are now expanding more rapidly.

By hosting the Asian Games in



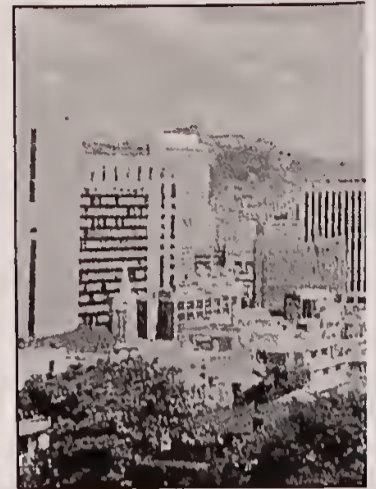
1986 and the Olympics in 1988, the city's population growth temporarily revived. After that, however, downtown Seoul began to lose its appeal and its affordability as a residential area. The city registered the first net out-migration in 1990 as people moved to avoid congestion, pollution, and rising costs.

In the late 1980s, national economic growth ripped along at 10 to 12 percent a year, bringing a boom in wealth for some, a strong resentment among the rest. The flaunting of new opulence violated a Confucian ethic against the kind of conspicuous consumption that divides society.

"Land ownership in Seoul is strongly skewed to the extent that about 72 percent of households do not own a piece of land," says Dr. Choe. The fact that the top 10 percent of people in Seoul own two-thirds of the land is threatening the social fabric of Korea, he says.

The government took steps in 1990 to curb rampant land speculation, placing a tax on unused land and a cap on the size of residential lots. It also ordered that 2 million new apartments be built in so-called "bed towns" on the city's outskirts.

SEOUL SKYLINE: Rapid but unequal growth during and since the 1988 Olympics, as seen at top, is leading to resentment over inequities in living conditions. Below, shoppers in Seoul's Namdaemun market have demanded and seen an increase in foreign goods in the last three years. And, at bottom, a shopping stall owner moves his wares at It'aewon shopping area. Some small businessmen may thrive, others flounder, as Korea opens to foreign companies.



Still, the ratio of households to the number of apartments and homes is only about 50 percent, causing a "housing deficit" that has contributed to a tripling of apartment prices in four years, with some going for \$250,000 or more.

Land prices have become so high that the government now finds it cheaper to put new roads and shopping malls underground, rather than buy land on the surface.

Underground shopping is also popular when Siberian winds hit Korea.

The government also has had to deal with another inequity: Seoul south of the sinuous Han River has become trendy, modern, and high-rise, while the northern part is run-down and socially less desirable since its growth is constrained by hills.

Until 1970, land south of the Han was mainly used to grow vegetables. But then Yoido, an islet in the river, was made into a mini-city with the stock exchange, the National Assembly, and a 63-story life insurance building.

### Unequal growth

At last count, 19 bridges crossed over the Han to reach the many new apartment blocks in the south. The government encouraged elite schools to move south, which drew away families seeking the best education for their children. The grounds for the Olympics were also put on the southern banks.

"There are strong political pressures to upgrade services in the north," says Mr. Kang.

One solution is a government mandate to preserve historic homes in certain northern areas. A US Army base, including a golf course, is also being handed over for use by the city. And part of South Mountain is being restored to its original beauty.

Growth has been skewed somewhat by the imposition of a "greenbelt," introduced in 1971 aimed at preserving a ring of natural habitat about 10 miles outside the city center.



While the greenbelt has been seen as a worthwhile idea, it has concentrated development, like a tight belt on a fat man.

"You can't control your weight with a belt, and Seoul is getting fatter and fatter. The greenbelt is actually distorting the city's growth," says Choe.

But Seoul's new wealth has also created a new pride for Koreans.

World prices for antique Korean art have soared as the newly rich buy back pieces taken abroad. Last year, Sotheby's auction house opened an office in Seoul.

"In the minds of many people," concludes Kang, "we are entering a new era of the city's history where we can chart a vision for urban culture as a source of revitalization."

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ROBERT HARRISON - STAFF



ROBERT HARRISON - STAFF

## Ambitious Subway Planned To Curb Auto Congestion

SEOUL

SEOUL has the seventh largest subway system in the world, and will be the seventh most-populated city by the end of the decade.

So why is it doubling its subway system?

The simple answer is to get people out of their cars. Maybe.

The number of vehicles in the city has quadrupled in 10 years, and more growth is expected; only 10 percent of people own a car. Rush hour, now almost a round-the-clock nightmare, has reduced the average speed of vehicles by one-third to 11 miles per hour, and that speed may be cut in half by the year 2000.

Trips across the city that once took an hour can now take four. The estimated loss to the economy in wasted fuel and worker time is \$2.12 billion each year, or about half the price of a new subway line.

By 1999, four new lines will be added to the present four, with officials hoping to double the proportion of city travelers from the present 19 percent. By comparison, 76 percent of Tokyoites use rail.

Why the boom in car ownership? "With the Olympics in 1988, people decided it was time to become more modern," says Chung Jong Hwan, chief of urban transportation in the Ministry of Transport. But then, he adds, Koreans discovered they were the worst drivers in the world, with 13,102 fatalities last year. "They are driving fast in a rude manner. Traffic culture

is not established in this country. New drivers are overconfident," says Mr. Chung.

Proposed solutions, such as higher taxes or incentives for carpooling, may not work. "In Korea, privacy is a very important factor in one's lifestyle. Carpooling will not be a popular option," Chung explains.

Nor might the new subways get people to avoid driving, says Kang Hong Bin,

**Seoul residents 'are driving fast in a rude manner. Traffic culture is not established in this country. New drivers are overconfident.'**

*- Chung Jong Hwan, urban transport chief*

Seoul's urban planner. He puts his hopes on two ring roads under way, and a proposed underground cross-city highway. Only 18 percent of Seoul is road, compared to 24 percent in Tokyo and 40 percent in Washington.

Another plan to relieve traffic is a high-speed train between Seoul and Pusan, the second largest city. One idea that did not work was an experiment with double-decker buses. Too many bridges were too low. "It caused some safety problems," says Chung.

- C. J.

## Impact of 1988 Olympics Lingers in Capital City

SEOUL

THREE years after the Olympic medals were handed out in Seoul and the fans and athletes from 161 nations departed, the city is still catching its breath.

Visible changes were immense. To host the most expensive Olympics ever, at a cost of \$3.3 billion, a 25-mile stretch of the Han River was transformed into recreation areas, a permanent 420-acre Olympic Park along with 3,700 apartments was built, and the airport and highways were expanded. A whole new urban subcenter was created.

The Korean construction industry also adopted an international style, improving the architecture of a once drab city with new techniques, better materials, and fancy exteriors.

Seoul was the second Asian city to host the Olympics, and as Tokyo did in 1964, it used them as an economic and political springboard. The international image of South Korea

was enhanced - its capital markets and foreign currency were liberated, its tourism boosted - and the games served to agitate moves toward democracy, says Kim Jong Gie, director of research planning and coordination at the Korea Development Institute, which conducted a study on the effects of the Olympics.

In addition, South Korea achieved a diplomatic success by outmaneuvering North Korea. The games allowed China and the Soviet Union to improve ties to Seoul.

But city residents also changed, becoming more international. Public spitting occurs less frequently and driving habits are slightly improved, says Dr. Kim. "Before, the hot-tempered Koreans would not stand in line and would rush for the door when a bus pulled up. Now they are more polite," he adds.

The games gave Koreans a new self-identity, says city planner Kang Hong Bin, with a renewed interest in their own history and folk culture.

Negative effects linger, however. The development enhanced south Seoul, causing resentment from the oft-neglected north side. And residents of slums known as "moon villages" were forcefully moved to the city outskirts, where they still live in vinyl greenhouses.

- C. J.

## Airport Will Be New Hub

SEOUL

IF China and Russia ever emerge as economic giants, which city would be ideally located to serve as an airline transit hub for Asia?

Eager South Korea already has plans for a mega-airport on Incheon Bay about 35 miles west of Seoul.

The final go-ahead for construction will be given in 1992, the scheme is on the drawing boards with a price tag of \$1 billion for the first two runways by 1997, and two more ways possible. If fully built by 2020, it would handle 100 million passengers a year, with an estimated one-third of them in transit.

Seoul's present airport, Kimpo, handled about 25 million passengers last year. Although a second runway was added in 1988 for the Olympics, Kimpo will operate above its capacity in 1995.

"There's a great chance that Seoul will become the airport center of Asia," says Shim Hyeig Yun, director of engineering the project.

- C. J.





# Group's plans for Rapture today have its neighbors hopping mad

*'We don't want them here. . . . They chant all the time.'*

By Ralph Cipriano  
INQUIRER STAFF WRITER

Last week, a tall, slender woman named Ina stood on a porch in Northeast Philadelphia, and talked about how she was going to heaven today as the bride of Jesus Christ.

"I am going to be raptured," Ina said. "I hope to see you in heaven."

She was standing in the doorway of a rented house that city officials say is an illegal church, operating out of a residentially zoned neighborhood in the 6500 block of Bradford Terrace.

"We don't want them here," a neighbor said. "The house is open 24 hours a day. They chant all the time.

They start at 12 o'clock at night, and they don't get through till 3 or 4 o'clock in the morning."

The people inside the house are members of the Taberah World Mission, a Korean-based sect that preaches that Jesus will return this month, accompanied by trumpet blasts and shouts from an archangel. The anointed faithful, living and dead, will rise up to meet the savior in midair. All will be levitated to heaven, as prophesied in the Bible, sect members say in books and pamphlets.

On this, the scheduled day of the Rapture, the church has city officials concerned, neighbors on Bradford Terrace afraid, and the police watch-

ing.

"Jesus is coming," Ina said. She wore a T-shirt that proclaimed the Rapture would occur in October 1992. "Stay sober and pray and repent," she advised.

The Taberah group is similar to about 300 congregations in South Korea that are spreading the prophecy of an impending Rapture, although other groups say the event will occur Oct. 28 rather than today. The groups have been blamed for three suicides, prompting Korean officials to arrest people for handing out religious propaganda.

In Northeast Philadelphia, about a  
See **RAPTURE** on A8

Oct 10, 1992

Oct 10, 1992

Philadelphia Inquirer

Oct 10, 1992

# Religious sect's plans for the Rapture drive the neighbors nuts

page 1  
Oct 10, 1992 Philadelphia

**RAPTURE** from A1  
dozen members of Taberah moved to Bradford Terrace about a year and a half ago and began holding services that attracted as many as 200 people, neighbors said.

Bradford Terrace is a semicircle off Bustleton Avenue filled with identical, flat-roofed, brick twin houses built about 40 years ago.

"This is the quietest street in Philadelphia," said a neighbor, who did not want to give his name. "I know. I've lived here for 35 years. The only time people leave this street is when they die."

In May, more than 100 residents submitted a petition against the church to Councilwoman Joan L. Krajewski.

She referred the matter to the Department of Licenses and Inspections, whose officials inspected the property in May and July.

On Thursday, an L&I official, accompanied by a city police officer, posted a cease-operations order on the Taberah mission.

"If they don't do it, then the police will become involved and forcibly remove them from the building if they attempt to conduct a religious service," said Cynthia Bayete, a spokeswoman for the department. She said a Nov. 5 date had been set for a Municipal Court hearing.

It was the second hearing scheduled in the dispute. Two months ago, residents were informed of a hearing that was supposed to have been held Tuesday. But when they showed up at the courtroom, residents were told no case was scheduled, and no records could be located.

"I think somebody's playing a game over there," Krajewski fumed last week.

That wasn't the only weird thing that happened Tuesday, as far as neighbors were concerned. Peter J. McConville, 73, who lived next door to the Taberah Mission, sharing a twin house, was scheduled to testify that day, but he didn't answer the door when neighbors came to bring him to court. They used a spare key and found him dead on the floor of his second-floor bedroom.

McConville died of heart disease complicated by diabetes, said Edwin Lieberman, an assistant medical examiner. But his death was another reason that neighbors were unwilling to have their names published.

"It's a little scary," said one woman who had a run-in with church members in May. The woman said she had decided to knock on the door and try to explain to Taberah members that they were welcome in the neighborhood, but that they could not use their house as a church.

When she opened the door, she

said, she saw "at least a hundred shoes" in the foyer of a house that had no furniture in it. She said about 200 men, women and children were inside.

"They were all on the floor kneeling, there was some kind of humming going on," she said. "They ushered me outside."

On the porch, a woman began to yell at her, "Do you know what 666 means?" referring to the sign of the devil. The woman also told her not to worry about the church because "you're not going to be here if you don't follow what is right. You're going to be damned."

On Thursday, the church's minister, through Ina, declined to talk to a reporter.

Ina also cut short an interview, saying, "Now is the time to be separated from all foreigners." Moments later, she explained "foreigners" meant nonbelievers.

After the Rapture occurs, the group's pamphlets say, the "lukewarm Christians" left behind will have to endure seven years of tribulation, during which "most of them will be killed." The pamphlet cited the Book of Revelation, saying, "The sun will be darkened and the moon will

become like blood. There will be wars, big earthquakes, various plagues, hail and fire mixed with blood burning one-third of the Earth."

While some members of Taberah will be raptured, others will be left behind to be martyred by the Antichrist, who will be the ruler of

the revived Roman Empire, which Taberah members believe is the European Economic Community. The community, Taberah members say in their literature, is planning to brand people on the forehead or the right hand with a 666 code. But Jesus will return, vanquish the devil and rule over the Earth for 1,000 years.

Groups such as Taberah that prophesy apocalyptic visions often appear at the end of a century, said Samuel Z. Klausner, a University of Pennsylvania professor who teaches the sociology of religion.

Adventists in the late 19th century set at least three dates for the end of the world that came and went, he said.

"These things emerge in periods of rapid social change," Klausner said. "They give people a sense of meaning" in a chaotic world.

And what happens after the date for doomsday comes and goes?

The groups find a "technical error in their calculations . . . or they come up with some other explanations as to why it didn't happen that way," the professor said. "They lose some members, but the groups try and hang together. The groups can survive."

**One went over to talk. "There was some kind of humming going on. They ushered me outside."**

# Preacher who predicted end of world is charged

REUTERS

SEOUL, South Korea — A South Korean preacher who claims the world will end this month has been charged with pocketing more than a million dollars of his followers' money, prosecutors said yesterday.

They added that the preacher, Lee Jang-lim, 46, had promised to return the cash if his predictions failed.

An official said investigators found \$26,711 in bank notes and \$828,000 in bank checks and bonds hidden at Mr. Lee's house. Some of the bonds were due to mature in 1995.

"This shows that he is not absolutely sure the end will occur on Oct. 28," the official said.

Mr. Lee, minister at the Dami Missionary Church in Seoul, was accused of fraudulently obtaining \$1.3

million from church followers. He also was charged with illegally possessing foreign currency.

Mr. Lee's followers believe that the end of the world will come at midnight Oct. 28 and that God will descend to take His chosen few to heaven. Many of his estimated 1,700 followers have quit their jobs, sold their homes, abandoned families or turned over their assets to the church in preparation for doomsday.

Newspapers have raised concerns about possible mass suicides should Oct. 28 pass uneventfully.

Mr. Lee's church is one of several Korean churches awaiting the end of the world this month. The sects claim a total membership of 100,000 in South Korea, but the government puts the figure at about one-tenth that number.

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Oct 14, 1992  
Philadelphia Inquirer

THE UNIVERSITY  
OF BIRMINGHAM



Department of Theology

Edgbaston  
Birmingham B15 2TT  
United Kingdom  
Telephone 021 414 5666 5658

Edward Cadbury Professor and  
Head of Department  
Frances Young  
Professor of Mission  
W Ustorf

TO WHOM IT MAY CONCERN

This is to certify that Rev. Moo Song GOH is currently doing his postgraduate studies at the Department of Theology, Birmingham University. For this purpose he is expected to do a lot of research reading and an access to libraries and archives will prove a necessary source of information.

As Rev. Goh's supervisor, I would like to ask for your co-operation in this matter.

With many thanks in advance.

Prof. Dr Werner Ustorf

G.O.H. M.S.  
12/41

I would like to do research on the life of Rev. Robert Jermain Thomas. He was the first Protestant missionary killed by the Korean Army which occurred near the river of Pyung Yang, the capital city of North Korea in 1866.

He was born in Wales on the 7th of September, 1840. He graduated from New College, University of London and was ordained to the ministry on the 4th of June, 1863. His desire was to be a missionary and Rev Thomas was sent originally to China by the London Mission.

He has been admired as a hero by the Korean Church. In 1933, the Korean Church dedicated a church building to the Rev. Thomas on the site where he was put to death as a memorial to his martyrdom.

The Korean church which was established by western missionaries, has grown very rapidly. What are the reasons? There are many reasons, but the main one must be "the martyr" Rev. Thomas and his example to other Christians of sacrifice for the Gospel. The Korean Church has grown up on the ground of the blood of the Christian martyrs who came after Rev. Thomas. So we are grateful for the Western missionaries who brought the Gospel to Korea, especially to Rev. Thomas, because he was the first Martyr.

It is said that more than 25 percent of the population of South Korea is Christian; one of every four people is a believer. We cannot find such rapid growth in all of church history in just the space of one century.

But recently some young leaders of the Korean Church have expressed negative attitudes towards Western missionaries and their work in Korea over the last century. They point out that most Western mission organisations had strong ties with imperialism and most Western missionaries were themselves influenced by imperialism. This has led some Korean Church historians to re-evaluate the martyrdom of Rev. Thomas.

Here is a quotation from a text book used by many theological seminaries in Korea. The name of the book is 'History of The Korean Church, One Hundred Years.' written by Prof. Man Yul Lee.

*'Anyway, it is true that Rev. Thomas died a miserable death, but we cannot say that he was a great missionary because of his death. The General Sherman, the ship on which he came was not a mission ship but merely a commercial ship. Rev. Thomas was on board as a pilot for sailing and interpreter for communication with Koreans. At that time, he was not a missionary but a ship's navigator. We acknowledge that many churches were built at the place where he was killed, but we must think again whether his death is true martyrdom or not.'*

Through two aspects of Rev. Thomas' life and works as a missionary, I would like to survey and develop the following topics:

- i) motivations and background of Rev. Thomas to be a missionary.
- ii) his works in China and Korea as a missionary.
- iii) London Mission; its organisation, works and missionary society.
- iv) a three-cornered relation between British, China and Korea in mission.
- v) the principle and practical matters of the Western mission to the Far East.
- vi) imperialism and mission in the third world.

PERSONAL HISTORY OF REV. MOOSONG GOH

Name: Moosong Goh  
Date of Birth: 15,4,1941  
Place of Birth: Seoul, Korea  
Present Address: 126 Lynton Road, Harrow, Middlesex HA2 9NN, U.K.

Education Experiences:

1959	Seoul National Univ. Teachers College	Matriculation
1965	Seoul National Univ. History Department	Graduation
1981	Presbyterian Theological Seminary(Seoul)	Matriculation
1984	Presbyterian Theological Seminary(Seoul)	M.Div.Degree
1984	Presbyterian Theological Seminary Graduate School (Seoul)	Matriculation
1986	Presbyterian Theological Seminary Graduate School (Seoul)	Th.M. Degree
1988	Missionary Orientation Centre, Worldwide Evangelical for Christ (WEC)	Dip.in Mission
1990	London Theological Seminary (England)	Graduation

Work Experiences:

1961-1963	Korean Army Service
1965-1968	Reporter, Chosun Ilbo (Daily Newspaper)
1968-1980	Producer, Munhwa Broadcasting Corporation (MBC)
19.3.1986	Ordained as a Minister of the Presbyterian Church of Korea by Pyongyang Presbytery (Seoul)
1984-1986	Junior Pastor, Onnuri Presbyterian Church (Seoul)
1990-1991	Pastor, London Korean Ealing Church (London)
1990-1991	Chairman, Worldwide Evangelical Mission (London)

## Mobilizing for World Missions

### DEFINITIONS

For the purpose of this research the following key terms are defined below:

#### Attitudes--

The missiologist's predisposition to act in regard to overseas mission programs.

#### North American Mission Agencies--

Mission agencies which are a part of either a denomination or para-church organization in the United States. Also, the decision-making body for the agency is located in the United States and the agencies receive financial aid from a church/churches or para-church organization in the United States.

#### Partnership--

The activity of mutual cooperation between North American mission agencies and younger churches overseas that involve meeting financial and/or spiritual needs.

#### Verbal Proclamation--

The sole activity of preaching and teaching from the Bible by the North American mission agencies. No provision of financial or material assistance is given along with these efforts to the younger churches overseas.

#### Younger Churches Overseas--

These are newly-formed churches (i.e., within the last few decades) located in the Third World. They have been planted by the North American mission agencies. They also are financially dependent on the North American Church.

Samuel H. Moffitt

### QUESTIONNAIRE

1470413

Sept. 14, 1991

The purpose of this questionnaire is to assess the strength of values or attitudes held by North American missiologists in regard to the direction of North American overseas mission programs.

#### PART A: Priorities Among American Missiologists

What are your priorities in relation to overseas missions among the areas mentioned below? [Please fill in the blank by using a scale from 1 to 10 with 1 being the highest and 10 being the lowest value.]

<u>2</u> Preaching	<u>5</u> Church Growth
<u>10</u> Development	<u>7</u> Human Rights
<u>9</u> Social Action	<u>8</u> Sharing Economic Resources
<u>6</u> Partnership in Missions	<u>3</u> Theological Education
<u>1</u> Evangelism	<u>4</u> Leadership Training

#### PART B: Values/Attitudes Among American Missiologists

We are interested in your value or attitude concerning the direction of North American Overseas missions programs. Please circle your response about your agreement/disagreement with the statements below using the following scale:

Strongly Disagree	Disagree	Tend to Disagree	Tend to Agree	Agree	Strongly Agree
1	2	3	4	5	6

1. North American partnership with non-western mission agencies tends to erode the effectiveness of the spread of the Gospel overseas. 1 (2) 3 4 5 6
2. North American mission agencies should share their economic resources with younger churches to facilitate the verbal proclamation of the Gospel overseas. 1 2 3 4 5 6

Strongly Disagree	Disagree	Tend to Disagree	Tend to Agree	Agree	Strongly Agree
1	2	3	4	5	6

3. There should be NO LONGER any need for North American missionaries to be serving overseas. (1) 2 3 4 5 6
4. There should be NO LONGER a need to assist in training the younger churches overseas in spreading the Gospel. 1 (2) 3 4 5 6
5. The overseas mission emphasis for North American mission agencies should NOT only be the verbal proclamation of the Gospel. (1) 2 3 4 5 6
6. Freedom from socio-political bondage should be a part of the salvation experience for the oppressed of the world. 1 2 3 (4) 5 6
7. North American missions should NOT give priority to direct involvement in verbal proclamation of the gospel overseas. (1) 2 3 4 5 6
8. Sharing economic resources with younger churches overseas should NOT be a priority in the plans of North American mission agencies. (1) 2 3 4 5 6
9. North American mission agencies should carry out their own priorities in overseas missions if most of the funding continues to come from North America. 1 2 3 (4) 5 6
10. A high priority for North American mission agencies should be training the younger church leaders for ministry. 1 2 3 (4) 5 6
11. The task of the younger churches should NOT involve challenging national governments on issues of justice. 1 2 (3) 4 5 6
12. A primary measure of a successful American mission program should be cooperation and assistance given to a growing younger church overseas. 1 2 3 (4) 5 6

Strongly Disagree	Disagree	Tend to Disagree	Tend to Agree	Agree	Strongly Agree
1	2	3	4	5	6

13. A North American mission agency's initiative of verbal proclamation of the gospel must be independent from efforts of a younger church overseas. 1 (2) 3 4 5 6
14. North American mission agencies should NOT become involved in the political issues prevailing in the mission field overseas. 1 2 3 4 5 6
15. North American mission agencies should NOT allow the expenditure of American funds overseas to be controlled by leaders of the younger churches. 1 2 3 4 5 6
16. North American mission agencies should be accountable for their activities to the younger churches overseas. 1 2 (3) 4 5 6
17. True Christian conversion should make a positive impact on society overseas. 1 2 3 4 5 (6)
18. By sharing their economic resources North American Mission agencies become partners with the younger churches overseas. 1 2 3 (4) 5 6
19. A reduction of North American missionaries should be necessary to facilitate self reliance in the younger churches overseas. 1 2 (3) 4 5 6
20. Individual conversion CANNOT be a complete expression of Christian victory unless it is involved in the struggle against social injustice. 1 2 3 (4) 5 6
21. North American mission agencies should develop new partnership agencies which allow people from various continents to share their resources in joint efforts. 1 2 3 4 5 6
22. North American mission agencies should operate free from any restrictions by the younger church overseas. 1 2 3 (4) 5 6

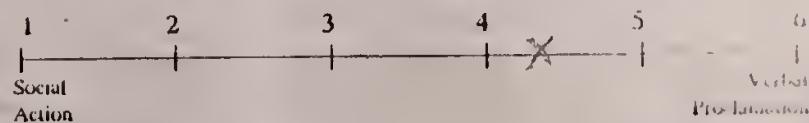


Strongly Disagree	Disagree	Tend to Disagree	Tend to Agree	Agree	Strongly Agree
1	2	3	4	5	6

23. Verbal proclamation of the Gospel should NO longer be the essence of world Christian missions. (1) 2 3 4 5 6
24. There should be NO need for North American mission agencies to become involved in human rights issues. 1 (2) 3 4 5 6
25. Involvement of North American mission agencies in relief projects overseas has diverted its attention from evangelism. (1) 2 3 4 5 6
26. The financial resources of North American missions should NOT be used to uplift the poor overseas. (1) 2 3 4 5 6
27. North American mission agencies strengthen the Church worldwide when they assist in development work. 1 2 3 4 (5) 6
28. The need for North American missionaries to serve overseas remains great. 1 2 3 4 5 (6)
29. North American mission agencies should NOT be providing financial resources to spread the Gospel overseas. (1) 2 3 4 5 6
30. A high priority for North American mission agencies should be assisting younger churches overseas with development programs. 1 2 3 (4) 5 6

**PART C: Background Information** (Circle the letter of your response.)

1. Your Sex: a. Male b. Female
2. Your age at last birthday: a. 21-35 years b. 36-50 years c. 51-65 years d. 66 years and above
3. Your education: (Please specify)  
 a. Some college b. Completed college Degree Ph.D.  
 c. Some graduate work d. Completed graduate work Subject History
4. Your denomination:  
 a. Baptist b. Assembly of God c. Lutheran d. Methodist e. Presbyterian f. Catholic g. Evangelical Covenant h. Evangelical Free i. Christian and Missionary Alliance j. Other: \_\_\_\_\_
5. How would you describe yourself theologically?  
 a. Sacramental/Liturgical b. Neo-Orthodox c. Liberal d. Charismatic e. Evangelical f. Fundamentalist g. Other: \_\_\_\_\_
6. How would you describe your view of the mission of the North American Church with respect to the appropriate emphasis and balance between social action and verbal proclamation?



Thank you for your attention to this questionnaire and your willingness to help in this survey.

Timothy Shajjan

X

REPORT OF TEN-YEAR REVIEW COMMITTEE  
On the Missions/Intercultural & Evangelism Department  
of the Wheaton College Graduate School

Part I. The Strengths of the Program. [Samuel Hugh Moffett, 11/30/91]

The Review Committee was impressed and encouraged by the picture of over all strength and forward movement in the Department that emerged from the review process. This was all the more remarkable given the fact that the Department is in the midst of a period of difficult transition and radical rebuilding. The Committee remains convinced that the missions/intercultural program is an indispensable feature of a Wheaton Graduate School structure, and that a recognized emphasis on the Christian world mission must continue to be an integral part of the Wheaton tradition.

We list below the positive factors that were perceived to be some of the most important signs of the Department's intrinsic strength:

1. The Wheaton connection. Any survey of the Department's greatest assets must include the measure of instant identification and confidence given it by its association with Wheaton College. To most evangelicals, and to an increasing number of academics, the very name, Wheaton, is an assurance of Biblical and theological orthodoxy, evangelical fervor and responsibility, and intellectual respectability. It inspires confidence and is known around the world.

2. An effective and rebuilt faculty. Two of the three full-time members of the Department are very new. But the group already gives evidence of mutual compatibility and high morale. In a singularly short time it has built up a strong working relationship as an effective team with a good balance of teaching styles and complementary areas of expertise.

3. Strong student support. A frank discussion session with 17 out of the Department's 28 students revealed a high level of appreciation of faculty as teachers, as role models and as accessible academic advisers. They admired the way the instruction integrated personal Christian faith with academic study. The expressed appreciation of the international diversity of the student body both at the graduate and undergraduate level on campus. Comments on perceived areas of possible improvement were invariably made with the expectation that the Department was open to suggestions and was moving the right direction.

4. Flexibility of program. One recurring expression of student satisfaction was for the Department's willingness to adjust and adapt course offering and research areas to student needs. This may be a positive result of the difficult problem of rebuilding faculty and curriculum structures.

5. The advantages of association with a Christian liberal arts college. In the process of rebuilding a Department with only three full-time professors it must be pointed out that the Department can call not only upon the resources of the Graduate School (whose Dean is himself a church historian with a special interest in missions), and upon the Graduate School's six other Departments (English Bible, Theology, Evangelism, Psychology, Education, and Evangelism), but also has available in the undergraduate college, reference to the entire range of cognate sciences valuable to the study of missions. Particularly important are fields of study not usually found in graduate schools of mission related to theological seminaries. These include sociology, anthropology, linguistics, history, political science, economics, history, and music, etc.

6. Library facilities. Closely related to the preceding point is the wide scope of library research resources provided by access to the reference library and missionary and evangelistic archives of the Billy Graham Center in which building the Department itself is housed, and also by the splendid collections of the College's Buswell Library nearby. The college library has long specialized (among its other interests) in missions, theology, Bible, archaeology, history, and the social sciences.

With such an array of perceived strengths and advantages, perhaps we should not have been surprised that the students we talked to so generally expressed satisfaction that they had chosen Wheaton for graduate study in missions and intercultural relations, as compared to other available alternatives.

[Samuel Hugh Moffett]

150 Leabrook Lane  
Princeton, NJ, 1992  
November 30, 1992

Dr. Marvin K. Mayers  
7500 West Camp Wisdom  
Dallas, TX, 75236

Dear Marv:

Thank you for the draft of your excellent preliminary comments to the Ten-Year Review Report on the Wheaton College Graduate School's Missions/Intercultural & Evangelism Department, and the concluding recommendations. I think you should feel free to add as an integral part of the Report your personal suggestions for a more distinctive format for the Department's coursework. I would entirely agree with you.

Enclosed is my summary of the part assigned to me: Strengths of the Program. Edit and improve all you wish, and you don't need to check back with me on any changes made. I trust your good judgment.

I was glad to come away from the review process with a positive feeling about the Department's future, believing that a strong world missions emphasis must continue to be an integral part of the Wheaton tradition.

It was good to get to know you in person, having known about you for many years. Power to you in your good work.

Sincerely,



Samuel Hugh Moffett

(Marv 214) 709-7558

December 15, 1992

Dr. Samuel Hugh Moffett  
Henry Winters Luce Professor of Ecumenics and Mission, Emeritus  
Princeton Theological Seminary  
150 Leabrook Lane  
Princeton, N.J. 08540

Dr. Christine Kepner  
Wheaton College  
Wheaton, Il 60187

Dr. Charles Weber  
Wheaton College  
Wheaton, Il 60187

Here is the final product. Please check it over to make sure I have represented you correctly. Any suggestions are gladly accepted. Be sure to check and see if I have been too wordy or too repetitive.

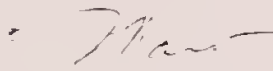
Please try to turn it around as quickly as possible. If there are no changes, or if they can be briefly stated, just fax me at (214) 709-2433. Otherwise send the edited copy back.

I'll finalize and ship it off to the VP as soon as possible.

Thank you all for a great job! I appreciate your help in getting the ms. to this point.

Have a wonderful holiday season!

Marv



MISSIONS/INTERCULTURAL & EVANGELISM DEPARTMENT  
Wheaton College

REPORT OF REVIEW COMMITTEE  
December 15, 1992

Christine G. Kepner, Ed.D.  
Samuel H. Moffett, Ph.D.

Marvin K. Mayers, Ph.D.  
Charles Weber, Ph.D.

PRELIMINARY COMMENTS:

The Review Committee was impressed and encouraged by the picture of overall strength and forward movement in the Missions/Intercultural & Evangelism Department that emerged from the review process. The faculty, staff, students, and program appear strong, and are growing even stronger even in the midst of a period of difficult transition and radical rebuilding of the Department. The Committee is convinced that the missions/intercultural program is an indispensable feature of a Wheaton Graduate School structure, and that a recognized emphasis on the Christian world mission continue to be an integral part of the Wheaton tradition.

The committee recommends that the College needs the program for the following reasons:

1. To represent in the College the work that God is doing in international ministry and mission.
2. To uphold and contribute to the longstanding reputation of the College for its involvement in international ministry and mission.
3. To be a liaison between the College and the Billy Graham Center.
4. To be a foci for the stimulation of theory and practice in international ministry and mission for the broad variety of ministry and mission programs within the doctrinal and theological tradition of the College.
5. To serve as a viable alternative to other Schools of World Mission for the training of people for service in international ministry and mission. Wheaton has one of the few graduate programs in international ministry and mission in the Christian College (liberal arts) tradition (as distinct from the Seminary or Bible School tradition). Further, the Department is the only one in the College exclusively preparing people for cross-cultural ministry.

It is to be noted that the review committee did not evaluate either the program in Evangelism, nor the relationship between the Department and the Billy Graham Center. Therefore, none of the comments of the report reflect positively nor negatively on those two aspects of the Department.

THE REPORT IS PRESENTED IN FOUR PARTS :

- Part I. Strengths of the Program, Samuel Moffett.
- Part II. Areas for Growth, Charles Weber.
- Part III. Practical Considerations, Christine Kepner.
- Part IV. Recommendations of the Committee, Marvin Mayers.

ALSO INCLUDED ARE THREE APPENDICES :

- Appendix 1. Appreciation expressed by the students.
- Appendix 2. Suggestions from the students.
- Appendix 3. Program development examples from the liberal arts.
- Appendix 4. Program integration format for presentation of course work.

Part I. THE STRENGTHS OF THE PROGRAM.

A. *The Wheaton connection.* Any survey of the Department's greatest assets must include the measure of instant identification and confidence given it by its association with Wheaton College. To a large number of American Christians, particularly to Evangelicals, as well as to an increasing number of academics, the very name, Wheaton, is an assurance of Biblical and theological orthodoxy, evangelical fervor and responsibility, and intellectual respectability. It inspires confidence and is known around the world.

B. *An effective faculty.* Two of the three full-time members of the Department are very new. In spite of this, the group already gives evidence of mutual compatibility and high morale. In a singularly short time it has built up a strong working relationship as an effective team with a good balance of teaching styles and complementary areas of expertise.

C. *Strong student support.* A frank discussion session with 17 out of the Department's 28 students revealed a high level of appreciation of faculty as teachers, as role models, and as accessible academic advisers. They admired the way the instruction integrated personal Christian faith with academic study. They expressed appreciation of the international diversity of the student body, both at the graduate and undergraduate level on campus. Comments on the perceived areas of possible improvement were invariably made with the expectation that the Department was open to suggestions and was moving in the right direction.

D. *Flexibility of program.* One recurring expression of student satisfaction was for the Department's willingness to adjust and adapt course offering and research areas to student needs. This may be a positive result of the difficult problem of rebuilding faculty and curriculum structures.

E. *Advantages of association with a Christian liberal arts college.* In the process of rebuilding a Department with only three full-time professors, it must be pointed out that the Department can call not only upon the resources of the Graduate School (whose Dean is himself a church historian with a special interest in missions), and upon the Graduate School's six other Departments (English Bible, Theology, Evangelism, Psychology, Education, and Evangelism), but also has available in the undergraduate college reference to the entire range of cognate sciences valuable to the study of missions. Particularly important are fields of study not usually found in graduate schools of mission related to theological seminaries. These include sociology, anthropology, linguistics, history, political science, economics, and music.

F. *Library facilities.* Closely related to the preceding point is the wide scope of library research resources provided by access to the reference library and missionary and evangelistic archives of the Billy Graham Center where the Department itself is housed, and also by the splendid collections of the College's Buswell Library nearby. The College library has long specialized (among its other interests) in missions, theology, Bible, archaeology, history, and the social sciences.

With such an array of perceived strengths and advantages, we should not have been surprised that the students we talked to so generally expressed satisfaction that they had chosen Wheaton for graduate study in missions and intercultural relations, as compared to other available alternatives.

## Part II. AREAS FOR GROWTH.

A. *Identity.* One of the main needs of the Department is to establish a clear identity for itself. The definition of this departmental identity needs to be given a high priority in order that both faculty and curriculum have a clear focus, and so that student applicants understand the intents of the program.

B. *Definition.* An essential part of the above task is to clearly identify and clarify: (1) the most appropriate and accurate title for the department, (2) the relationship and appropriateness for the departmental goals of its links to the Evangelism program, and (3) the precise relationship of the Department to the other programs of the Billy Graham Center. The intention here should be to seek clearer and more precise definition, and to avoid too much diffusion of program and personal efforts of the staff.

C. *Avoidance of diffusion.* The program seems, to the outsider at least, to have too many tracks. These should be evaluated with the intention of reducing the number of tracks and increasing coordination among them. See Appendix 4 for one way to reflect desired integration of the program.



D. *Courses and preparations.* It would appear to the committee that each faculty member teaches a wide array of courses in the Department with many different preparations. The faculty could be aided in this if a third full faculty line was assured. The faculty needs to evaluate the courses offered since many have somewhat smaller enrollments, in order to ascertain if some consolidation and fewer preparations can be accomplished.

E. *Extension course work.* The Department's extension courses and programs should be evaluated to determine their role in the curriculum and provide more planning for them.

F. *Research and scholarship.* The effort to promote more research and scholarship in the program is applauded as long as it does not result in faculty burn-out. At the MA degree level, thesis programs are supportive of the program as long as they are advancing the research interests of the faculty. They can become a burden if they branch out beyond such interests. Further, since there is no doctoral program as yet, the faculty is pressed, under an MA thesis program, to expend a great deal of time and effort that will not ultimately benefit the program. For these reasons there should also be a legitimate course completion program for the MA degree level that does not require the writing of a thesis.

G. *Faculty position and credentials.* Newer faculty will need to establish their position and credentials among their colleagues and peers in missions. Therefore, they should be provided opportunities for attending conferences, writing, and research. This should also assist in student recruitment.

### Part III. PRACTICAL CONSIDERATIONS .

A. *Support services.* Interviews with faculty and with the departmental secretary indicated a serious and urgent need for adequate secretarial support for faculty. A reasonable allocation would be one full-time secretarial position (40 hrs/wk. 11 mos/yr) supplemented by graduate assistants working at least ten hours per week (one for the secretary and one for each faculty member).

B. *Confirmation of a third faculty line* (the position currently filled by Scott Moreau). If the Missions Department is to continue to fulfill its mission of preparing cross-cultural servant-leaders, it must have the stability of at least three full-time tenure-track faculty (not to mention the fourth position created by the implementation of the TESL track, nor the fifth position created by the Evangelism track). Students who were interviewed by the review team expressed concerns regarding turnover of faculty in recent years.

Additional concerns regarding faculty include a need for gender/ethnic representation among the faculty. Efforts to recruit for future positions should identify women and members of minority groups who might be qualified to apply. The presence of women and minorities on the faculty would aid in recruitment of potential degree candidates from these sectors of the population.

C. *Need for increased advertising* of the programs offered by the Department; specifically, the TESL track, the Evangelism track, and the Urban track, among others. The review team, the departmental faculty, and the graduate students agreed that heightened public awareness of offerings in the Department would enhance visibility and assist in recruiting future students.

In light of the "richness" of the educational opportunities, including those of library, availability of career missionaries and international students drawn by the Billy Graham Center, an empathetic faculty, a strong liberal arts environment, Wheaton is missing a significant opportunity in its educational mission by not providing greater visibility to this program that benefits from all such riches.

D. *Student feedback and suggestions.* (Elaboration of the following points is included in Appendices One and Two.)

Appreciation was expressed:

1. for the flexibility, diversity and practicality inherent in the program;
2. for the excellent library collection and its staff;
3. for the mentorship and personal interest each faculty member exhibited to the students;
4. for the fellowship and supportive community life modeled by the healthy relationships among the faculty of the Department;
5. for the fellowship, supportive spirit, and shared vision among the Department as a body which includes faculty, staff, and students;
6. for the presence and contribution of international students and lecturers.

Suggestion was made:

1. to recognize and provide for differences between prefield and postfield candidates;
2. to develop more activities during Orientation Week;
3. to include Leadership Development in the list of Core courses;
4. to work closely with other graduate departments in the scheduling of courses;
5. to offer more extension (overseas) and correspondence courses, and non formal learning opportunities;
6. to pursue the development of a doctoral-level program.

#### Part IV. RECOMMENDATIONS OF THE COMMITTEE.

A. *Program design and goals.* In light of the Department's unique placement in training schools for international ministry and mission, i.e., within the context of a Christian liberal arts college, a great deal of creative thought is called for in developing practical goals and in program design.

The Department should expend considerable effort in deciding its place in training for international ministry and mission, its distinctive contributions toward such training, its own combination of faculty and students, its unique strengths for completing its task with excellence, and its own particular blend of the ingredients of its program that will produce integrative thought and expression. The Purpose Statement of the Department begins to get at this, but falls short of determining the unique and special contribution the Wheaton program can contribute to contemporary missions.

Consideration should be given to a new name that adequately represents the various sections of the Department, yet communicates such a uniqueness and integrated sense of purpose and design to the outside world. One suggested name is "The Department of Cross-Cultural Ministries."

Development of program should be in keeping with the strengths of the liberal arts foundations for which the College is noted and reflect the integration (graduate with undergraduate, Biblical studies with the social sciences, faith and learning) intended within the Department. Examples illustrating the development of program in keeping with the strengths of the liberal arts foundations are presented in Appendix 3. It is the thought of the committee that with the creative development of such programs as the following, advertised specifically in selected markets, the Department could realistically target a student body of from one to three hundred students.

1. A program in cross-cultural education.
2. Cooperation with the Department of Business and Economics.
3. Cooperation with the Department of Bible and Theology.
4. Education and training for senior citizens.
5. Preparation for "tentmakers" as they pursue ministry internationally.
6. Decision making as the foundation for training in evangelism.
7. Training in the new technologies.

Note: A suggested format for presentation of course work which might better reflect the desired integration is noted in Appendix 4.

B. *Pre-field vs. post-field training.* Care should be taken, in course and program development, to distinguish prefield training from postfield training. Core courses need not highlight such differentiation, and the other courses should definitely not be altered. One suggestion is that all students without field experience should plan on a semester away within a cross-cultural or cross-subcultural setting following completion of the core courses. The extended report of such an experience could substitute for the Department's requirement of a project prior to graduation.

C. *Permanent faculty positions.* The College should do everything in its power to insure three permanent faculty positions. The work load for such a program is extensive. Further, the significant effort of the faculty to spiritually nourish the students is commendable, but takes a great amount of time.

The committee does not think it wise to encourage the writing of masters theses unless there are a minimum of three permanent faculty. The committee does, however, support the chairman elect's plan for encouraging more writing of masters theses. This is one way of encouraging greater academic excellence in the program and can serve as a vital step in preparing for a doctoral program.

Advanced masters and doctoral students could be called upon to teach courses as a stop-gap until more permanent faculty positions could be opened up. This would be a good reinforcement to their learning experience and prepare them in very practical ways for their future professional service. Such a program, however, should not be for the convenience of the institution, rather, as an educational benefit to the one teaching and his or her students.

D. *Staff support.* The College should insure adequacy of staff support including a full time secretary and sufficient teaching assistants to free the faculty to do what they do best within the program, and to guarantee them time for personal and professional development. Since this is a graduate program, there are a variety of personal and professional goals that faculty members should strive for that are of lesser importance to the undergraduate faculty, e.g., presentation of papers at professional meetings, writing articles and books.

E. *Faculty retreat.* . Since the department has undergone many significant changes in the last few years and is in the process of transition, we strongly recommend that the administration provide the opportunity and funding for the department faculty to have their own off-campus retreat for one to two days during 1993. They need to address the issues raised in this report, especially matters related to a clarification of the department's focus, its curriculum, its relationship with other departments and programs, and to plan for the future. This retreat would provide an opportunity to discuss these crucial issues away from the bustle of regular responsibilities.

F. *Doctoral program.* Once the re-building process is underway, i.e., new chair, new faculty, emerging identity, and program focus, the College should do everything in its power to introduce a doctoral program. This would support the academic goals of the College, encourage academic excellence within the institution, be a practical means of recruiting superior students and faculty, and enhance the academic reputation of the College and its graduate program.

#### APPENDIX 1. Appreciation expressed by the students.

1. Flexibility, diversity and practicality inherent in the program. The balance between core courses and electives was viewed positively. Students valued the opportunity to choose among a range of options. On the whole, students also viewed course work as representing a good balance between theory and practice. A few students suggested that the emphasis might be on practice at the expense of theory and research.
2. The library collection and staff. The students were impressed with the efficient service provided by the staffs of both libraries.
3. Mentorship and personal interest of the faculty for the students. Students expressed admiration and thanksgiving for the genuine integration of the personal and professional which they perceived in the faculty; the professors were viewed as true and worthy role models.
4. Fellowship and supportive community life. Students perceived the faculty and support staff as members of a team who wholeheartedly value and support one another.
5. Fellowship, supportive spirit, and shared vision. Students felt that they were part of a community whose members actively sought to uphold and contribute to one another academically, spiritually, and emotionally.
6. Presence of international students and visiting international lecturers. The students liked and felt they benefited in many ways from the environment facilitating sharing within such an international context. They did express concern regarding the need for more representation of American minority members among students and faculty.

#### APPENDIX 2. Suggestions from the students.

1. Prefield vs. postfield candidates for the Masters Degree. Students without field experience expressed a need for more field trips and internship opportunities which would enable them to acquire more hands-on experience which would thus lend authenticity and applicability to issues raised in their course. A course especially designed for prefield candidates could serve as an introduction to missions (overviewing types of ministry as well as areas of the world) and also address some of the unique needs of prefield students which may currently be overlooked.
2. Orientation Week activities. Prefield candidates, in particular, need more time and guidance about making decisions regarding courses, tracks, and in getting to know their advisor and one another. Students also indicated a need for

- increased awareness regarding activities and opportunities in other departments and in the Graduate School Student Council.
3. Leadership Development course included in the list of Core courses. Students who have taken this course indicated that it was crucial in the formation of their own identity as servant/leaders.
  4. Scheduling of courses with other grad departments. Several students (MK, educator) expressed disappointment at not being able to take Ed Ministries courses because of schedule conflicts with required Missions courses. Perhaps a survey could be done of current students, inquiring which courses they would have taken in other departments had the time slot been available.
  5. Extension and correspondence courses. While students did value their time in residence, the 36 hour MA was difficult for some to complete within a year's time (their targeted scheduling). The opportunity to take a course or two off-campus could ease this stress as well as provide more visibility for the program.
  6. Doctoral-level program. A doctoral program would strengthen the theoretical and research underpinnings of the Department as well as offer an alternative to doctoral programs in Missions.

APPENDIX 3. Examples illustrating the development of program in keeping with the strengths of the liberal arts foundations.

Example #1. A number of the students in the program come from the teaching profession. A program in cross-cultural education could be designed combining the strengths of the Department with those of the College. Programs such as T.E.S.O.L. would fit into such a design in an integrated way. Adult education is also a vital need of people ministering in the international scene and such an emerging program could support other educational efforts in the College. Consideration could be given, therefore, to an Ed.D. program at the doctoral level, at first, staging toward a future Ph.D. This is a doctorate that could appeal to the Department of Educational Ministries of the graduate program as well.

Example #2. Since the Department is within a College with a strong Department of Business and Economics, and because Wheaton is part of a large metropolis, a course or program in Evangelism within the business world could be developed. A program in Mission Administration could be developed as a joint program between the relevant departments. A program in Suburban Ministry could also be offered since any such program would tie into upward mobility in the economic sphere and be supported by sociology as well.

Example #3. International students want cross-cultural training within a context of strong Bible and Theology preparation. Wheaton has a program of international reputation, and offerings to international students could be developed between the two departments. The Billy Graham Center could continue to be a primary "broker" for such student enrollments, providing

publicity and scholarship assistance.

Example #4. Senior citizens are prime recruits for missions today. There could be interest in a one semester program for academic updating in the field of missions that would build on their liberal arts and practical experience backgrounds and serve as a transition for them between their past jobs and their future service.

Example #5. So called "tentmakers" might value, and benefit greatly from, one or two semesters of preparation for their future service in the international scene. This program should be founded on their liberal arts and practical experience backgrounds, rather than on a seminary background.

Example #6. Effort could be made to identify how peoples of different cultures make decisions, and this study could become the foundation for the training in evangelism offered through the school, rather than evangelism as filtered through Western thought and practice.

Example #7. Technical support for contemporary mission efforts figures strongly in the agendas of young people seeking out training programs, e.g., preparation for using current technology, as well as preparation to train others in computer skills and in media technology. Such programs could support the efforts in a variety of the undergraduate programs.

APPENDIX 4. A distinctive format for presentation of course work that might better reflect the efforts of the Department at program integration:

1. History of Mission.
2. Theology of Mission: contextualization, development, education.
3. Mission Strategy: world population explosion, spread of non-Christian religions, rapid social change, nations of the former Soviet Union, leadership, conversion and evangelism, issues and trends.
4. Technology in Contemporary Mission: computer, graphics, video.
5. The Change Process: conversion and evangelism, church planting, church growth, development.
6. Cross-Cultural Communication: education, leadership, research.
7. Target Areas for Mission:
  - Sociogeographical areas: Russian nations, Eastern Europe, China, Latin America, Africa, South Pacific, Southeast Asia, India.
  - Conceptual arenas of focus: urban, suburban, business.
  - Program concentrations: theological education by extension, TESL, ethnomusicology.

To: Chris, Sam, and Chuck  
From: Marv *Marv*  
Re: My part of the Review Report  
Date: November 25, 1992

Greetings in our Lord's name:

Marilyn and I have just returned from our Hawaii trip and are glad to be home. We did have a wonderful time and enjoyed our first visit to the big island. We were amazed just how much of the island is covered with volcanic rock. It is visible from the moment one leaves the airport and continues throughout most of one's travels around the island. We were also surprised, and a bit disappointed, not to find any white sand beaches. There may be some but not close to where we were staying.

We visited the area of volcanic activity one day, enjoyed a luau (feast of roast pig and Polynesian songs and dances, etc.), went snorkeling, enjoyed having in class the new Miss Kona Coffee, etc. My teaching seemed to go well and they are making plans for me to return to address the larger staff. As you may recall, I went at the invitation of Youth With a Mission (YWAM) and served at their University of the Nations.

I am enclosing a draft of my contribution to the report. I hope it is readable and that you will feel free to edit in or out anything you please. I am not sure I represent the committee feeling in all of my comments so you should be critical.

Not part of the report but something I have thought of suggesting to John is a different plan for organizing their courses by categories. You may be interested in inserting your ideas and if we all feel it is wise and useful, I will send it to John as a separate item. Its no big deal if we don't want to use it. My impression is that there is no special order to the way they list their courses and some order here might help them in a variety of ways: be easier for the student to comprehend, be useful in describing requirements (one each from history, theology, and technology; two each from \_\_\_\_\_, etc.), etc.

As you will recall, I would urge us to exchange our report drafts as soon as possible. Then I will put them all together and get them to you just after the first of December. Then if you would edit them quickly and get them to me by return mail, I would be able to get the report off to Wheaton by the 15th, our target date. Hope this is ok with each of you.



Draft (Mayers)

The report is presented in four parts:

1. Strengths of the Program, Samuel Moffett.
2. Areas for Growth, Charles Weber.
3. Practical Considerations, Christine Kepner.
4. Recommendations of the Committee, Marvin Mayers.

1.

2.

3.

4. Recommendations of the Committee:

(1) In light of the Department's unique placement in training schools for international ministry and mission, ie., within the context of a Christian liberal arts college, a great deal of creative thought is called for in developing practical goals and in program design.

The Department should expend considerable effort in deciding its place in training for international ministry and mission, its distinctive contributions toward such training, its own combination of faculty and students, its unique strengths for completing its task with excellence, and its own particular blend of the ingredients of its program that will produce integrative thought and expression. The Purpose Statement of the Department begins to get at this, yet falls short of determining the unique and special contribution the Wheaton program can contribute to contemporary missions.

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Example #1. A number of the students in the program come from the teaching profession. A program in cross cultural education could be designed combining the strengths of the Department with the strengths of the College. Programs such as T.E.S.O.L. would fit into such a design in an integrated way. Adult education is also a vital need of people ministering in the international scene and such an emerging program could support other educational efforts in the College. Consideration could be given, therefore, to an Ed.D. program at the doctoral level, rather than a Ph.D.

## The Faculty

Our faculty represent the breadth within evangelical Christianity and a variety of ecclesiastical traditions, while adhering to the common tenets of classical Christianity as summarized in Wheaton College's statement of faith. In addition to their scholarship, they are persons of personal faith and are actively involved in a variety of Christian ministries. Their educational backgrounds are from public and private institutions, in theological and university contexts of international repute. While their scholarship is primarily directed toward teaching, it is also exhibited in research, writing, and participation in professional societies.

**Norman R. Ericson**, Ph.D. Chicago; Professor of New Testament Studies

**Edith Blumhofer**, Ph.D. Harvard; Assistant Professor of History.

**C. Hassel Bullock**, Ph.D. Hebrew Union; Professor of New Testament Studies and Theology.

**Walter A. Elwell**, Ph.D. Edinburgh; Professor of New Testament Studies and Theology

**Darryl Hart**, Ph.D. Johns Hopkins; Assistant Professor of History

**James Hoffmeier**, Ph.D. University of Toronto; Professor of Archaeology—Acting Chair

**John R. McRay**, Ph.D. Chicago; Professor of New Testament and Archaeology

**Mark A. Noll**, Ph.D. Vanderbilt; Professor of History

**Dennis Okholm**, Ph.D. Princeton Theological Seminary; Assistant Professor of Systematic Theology

**Timothy R. Phillips**, Ph.D. Vanderbilt; Professor of Systematic Theology.

**J. Julius Scott, Jr.**, Ph.D. Manchester (England); Professor of New Testament and Historical Studies

**Robert E. Webber**, Th.D. Concordia; Professor of Theology

**Herbert M. Wolf**, Ph.D. Brandeis University; Professor of Old Testament Studies

## A PROFILE OF WHEATON COLLEGE GRADUATE SCHOOL

**Founded:** The Wheaton College Graduate School was founded in 1937 as part of Wheaton College, a four-year undergraduate institution founded in 1860 "for Christ and His Kingdom."

**Location:** The College is located in Wheaton, Illinois, a residential suburb of 50,000 located 25 miles west of Chicago. Wheaton is home to over 40 Christian organizations.

**Enrollment:** Wheaton's graduate student enrollment is approximately 300, representing 45 states, 27 countries, 160 undergraduate colleges, and 19 denominations. Total Wheaton enrollment is about 2,400.

**Academic Programs:** Wheaton College Graduate School confers the Master of Arts degree in seven areas of study—Clinical Psychology, Communications, Educational Ministries, Missions/Intercultural Studies, Evangelism, Biblical & Theological Studies (Biblical Studies, Biblical Theology, Christian History and Theology, or Religion in American Life), and Interdisciplinary Studies. A non-degree Certificate of Biblical Studies program is also available.

**Campus Facilities:** Wheaton's 80-acre campus includes many facilities of special importance to graduate students, including the combined 500,000-volume collections of the Buswell and Billy Graham Center libraries. Special collections include the books and papers of C.S. Lewis and G.K. Chesterton.

### CALL OR WRITE



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Wheaton College  
Wheaton, Illinois 60187-5593  
1-800-888-0141

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## Biblical and Theological Studies

at the  
Wheaton College  
Graduate School



## Biblical & Theological Studies:

### The challenge of God's Word

The purpose of Wheaton's graduate program in Biblical and Theological Studies is to prepare Christian leaders who will faithfully communicate God's Word.

### The Setting for Biblical and Theological Studies

The graduate program's emphasis is on disciplinary concerns rather than occupational or professional training. Studies stress the concepts, principles, history and methods of the theological disciplines, and develop the ability and confidence to think with discernment. The curriculum provides a theological base for developing methodological skills which can be used in a wide variety of Christian endeavors.

The Wheaton College setting significantly affects the intellectual climate of the Graduate School by providing a framework for interchange between scholars and experts from a wide range of disciplines. Studies are broadly defined and include work across disciplines. Students are challenged by diverse ideas and methods which represent a spectrum of modern academics, and faculty who integrate Christian perspectives into their respective disciplines.

For over 50 years the Department of Biblical and Theological Studies has been a leader in graduate evangelical theological education. Our graduates serve with distinction as Christian leaders throughout the world, making substantial contributions "For Christ and His Kingdom."

Wheaton's program in Biblical and Theological Studies provides a firm foundation for students to face contemporary issues with a background of sound biblical and theological principles.

### Admission Requirements

Applicants must have a bachelor's degree from a regionally accredited institution with a minimum 2.75

GPA. Students from approved international colleges must have the equivalent of a U.S. bachelor's level degree and good skills in written and spoken English. All applicants must meet a biblical proficiency requirement in Old Testament, New Testament, and Theology. A working knowledge of Hebrew or Greek is required for a concentration in Old Testament or New Testament respectively. Language deficiencies in Greek and Hebrew can be made up through course work at Wheaton.

### Degree Requirements

The M.A. in Biblical and Theological Studies requires 36 semester hours of course work and the successful writing of a comprehensive exam. In place of the comprehensive, qualified students may request permission to complete their last four credit hours by writing a thesis.

The master of arts degree is built around a core of 20-26 credit hours in courses which are central to the discipline. The remaining course work can be taken as electives. A full-time student should be able to complete the program in three semesters. You may choose from the following concentrations:

1. *Biblical Studies* requires courses in biblical exegesis and interpretation, historical backgrounds, critical studies, and biblical theology. Studies in Old or New Testament may be chosen.
2. *Biblical Theology* requires courses in biblical studies with special emphasis on the literature, interpretation and thought of the whole Bible. It is designed as a terminal degree.

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*Wheaton taught  
me to ask the type  
of questions which  
have kept me  
learning after I left  
graduate school"*



Dr. John Stackhouse  
Department of Religion  
University of Manitoba

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3. *Christian History and Theology* requires courses in biblical and systematic theology, history of the church and Christian thought, and specialized topics.
4. *Religion in American Life* requires course work in biblical and systematic theology, general church history, and American church history. This program is enriched by Wheaton's Institute for the Study of American Evangelicals which brings major scholars in American church history to campus each semester.
5. Other Programs—The *Certificate of Advanced Biblical Studies* requires 24 semester hours in Bible and theology and is a non-degree program.

The *Evening School Program* offers a master's degree in General Theological Studies and requires 36 semester hours.

The *Master's Program for Persons in Ministry* (extension/residential) offers a master's degree in General Theological Studies by combining off-campus self-study (16 hrs.) with on-campus intensive classes (8 hrs.) and a final semester in residence (12 hrs.).

### Alumni Achievements

Many of our alumni are serving in the following positions:

- Church denomination administrators
- Parachurch organization leaders, writers, speakers, and publishers
- Evangelists and missionaries
- Teachers in Christian secondary schools, Bible institutes
- Laywitnesses providing leadership in business and commerce

Some of our graduates continue their education in doctoral programs at distinguished universities, and now teach in colleges, universities, and seminaries.

## The Faculty

**Timothy Beougher**, Assistant Professor of Evangelism. Ph.D., Trinity Evangelical Divinity School. Specializes in theology of evangelism and discipleship.

**John A. Gration**, Department Chair. Ph.D., New York University. Served for 23 years with Africa Inland Mission, with eight years as associate home director. Specializes in contextualization and theology of missions.

**C Douglas McConnell**, Assistant Professor of Missions. Ph.D., Fuller Theological Seminary. Served 15 years in the Pacific region, including 4 as a mission director. Specialist in leadership development and urban mission.

**A Scott Moreau**, Assistant Professor of Missions. Ph.D., Trinity Evangelical Divinity School. Served 10 years in Africa, seven as a seminary professor. Specializes in intercultural communication and spiritual formation.

**James J. Stamoolis**, Dean of the Graduate School. Th.D., University of Stellenbosch. Served for 7 years in South Africa with TEAM and for 9 years with IFES. Areas of specialization include history and theology of missions.

## Adjunct Faculty

**Vida Chenowith**, Professor of Ethnomusicology. Ph.D., University of Auckland, New Zealand. Served with Wycliffe Bible Translators in New Guinea.

**Lonna Dickerson**, Professor of TESL. Ph.D., University of Illinois. Director of the Institute for Cross-Cultural Training. Specialist in Teaching English as a Second Language and Second Language Acquisition.

**Mark Elliott**, Professor of History, Director of the Institute for East-West Christian Studies. Ph.D., University of Kentucky. Specialist in Soviet and East European Studies.

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## Missions/ Intercultural/ Evangelism

at the  
Wheaton College  
Graduate School



# MISSIONS / INTERCULTURAL / EVANGELISM

## **Missions/Intercultural/ Evangelism Studies: Equipping for ministry**

Today as never before, the task of missions demands strong, informed faith, professional competence and wide-ranging technical skills. Preparation for the most challenging job of the 90s demands first a solid theological base. But equally vital is exposure to a multifaceted curriculum designed to provide both a conceptual framework and skills for ministry.

### **A Flexible Program**

Wheaton College Graduate School offers a flexible, interdisciplinary approach to Missions/Intercultural/Evangelism studies. You can choose from several areas of concentration, depending on your individual goals and interests. With your adviser, you will design a degree program combining core courses with elective courses. Electives may be selected from missions/evangelism offerings or from the other departments in the Graduate School. Selected undergraduate courses may be taken when approved by an adviser.

Regardless of the extent of your missions experience—whether you have never been to the field or are a missionary on furlough—a program can be tailored to meet your needs. We'll help you build a solid framework for your future on the mission field. Or, if you are already a missionary, we'll give you skills to evaluate your experience and to grow beyond it.

### **Missions Resources**

Beyond the stimulus of academic learning and interaction with professors and students, the campus and community offer opportunity for exposure to an array of missions resources. The Billy Graham Center, which houses the Missions/Intercultural/Evangelism offices and classrooms, sponsors frequent institutes and conferences on missions, drawing top missiologists and Christian leaders from around the world. A modern library focusing on evangelism and missions and extensive archives containing the records of scores of mission agencies and missionaries provide valuable research facilities.

The Wheaton area is home to the headquarters of more than a dozen mission agencies. Visiting missionaries and mission executives also find their way to campus, bringing with them a fresh-from-the-field perspective.

### **Internship Opportunities**

The practical experience of an internship can be a valuable part of your education. Internships are available in North America or overseas. With their worldwide contacts, our faculty can help you find the internship that is right for you.

### **Admission Requirements and Financial Aid**

Applicants must have a bachelor's degree from a regionally accredited college or university with a minimum 2.75 grade point average. Students from approved international colleges must have the equivalent of a U.S. bachelor's level degree. Students are expected to have twelve hours of Bible and theology undergraduate or graduate courses. Those lacking this background preparation should complete it before matriculating at Wheaton, or at least by the end of their first semester of enrollment at Wheaton. In addition to Wheaton College financial aid resources, generous scholarships are available to both furloughing and pre-field missionaries.

### **Degree Requirements**

Thirty-six semester hours are required for completion of the MA degree. A comprehensive examination is required unless you write a thesis or complete a creative project.

### **Required Courses Missions/Intercultural:**

1. History of Christian Missions (2 cr. hr.)
2. Theology of Missions (2 cr. hr.)
3. Contextualization of Theology (4 hr.)
4. Intercultural Communication (4 cr. hr.)
5. Cross-cultural Research (4 cr. hr.)
6. Integrative Seminar (0 cr. hr.)

### **Required Courses Evangelism**

1. History of Evangelism (4 cr. hr.)
2. Historical Theology (2 cr. hr.)
3. Theology of Evangelism (2 cr. hr.)
4. Apologetics (2 cr. hr.)
5. Principles & Methods of Evangelism (4 cr. hr.)
6. Dynamics of Church Growth (4 cr. hr.), or
7. Issues and Trends in Evangelism

### **Elective Options**

Students may select electives from the following:

- Biblical and Theological Studies (certificate may be earned)
- Church Planting and Development
- Church Leadership Development
- Community Development
- Ethnomusicology
- Urban Ministries
- Soviet and East European Studies
- International Camping
- Teaching English as a Second Language
- Communications (Writing, Research, Broadcast Production)
- Church Development and Renewal
- Leadership Development for Evangelism
- Cross-cultural Evangelism and Missions
- Chinese Studies
- Muslim Studies
- Mass Communications
- Student Ministries and Youth Evangelism

### **Alumni Accomplishments**

Graduates of the Missions/Intercultural/Evangelism Studies program serve Christ today on every continent, working as church planters, evangelists, educators, community development facilitators, doctors, agriculturists, journalists and more. Their contributions both to the field and to the science of missions have won wide recognition for them and for Wheaton College Graduate School.

